BIRTH OF JOHN TO CALL OF THE TWELVE

Hofmann

CHRIST AND THE DOCTORS

The Sacred Pageant of the Ages

By

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BIRTH OF JOHN THE BAPTIST

INTRODUCTION TO CHAPTER I

The story of the patriarchs, prophets, and kings, as set forth by the Old Testament, closed with the reform of Ezra and Nehemiah, and after more than four centuries had passed, Jesus came, and a record of his life is given in the New Testament. In this chapter you will get a mere glimpse of some of the most prominent happenings which occurred during this period and become acquainted with Herod the King and John the Baptist, the last and greatest prophet, the Elijah of whom the earlier prophets spoke. He came to introduce the Messiah to the people, and to prepare their hearts to receive him. In the Old Testament we have seen the longing hope for a Deliverer, and in the New we get a picture of him; how he went about his work and how he was received.

Del Sarto

YOUTHFUL JOHN THE BAPTIST

Chapter I
BIRTH OF JOHN THE BAPTIST

EZRA READS THE LAW

Ezra Reads the Law—Nearly five hundred years have passed since Ezra read the law and Israel had given their "Amen" during the reading. The walls which had been rebuilt by Nehemiah have, during this long period, been breached many times and extended more than once to take new territory into Jerusalem.

MACCABEAN BATTLE

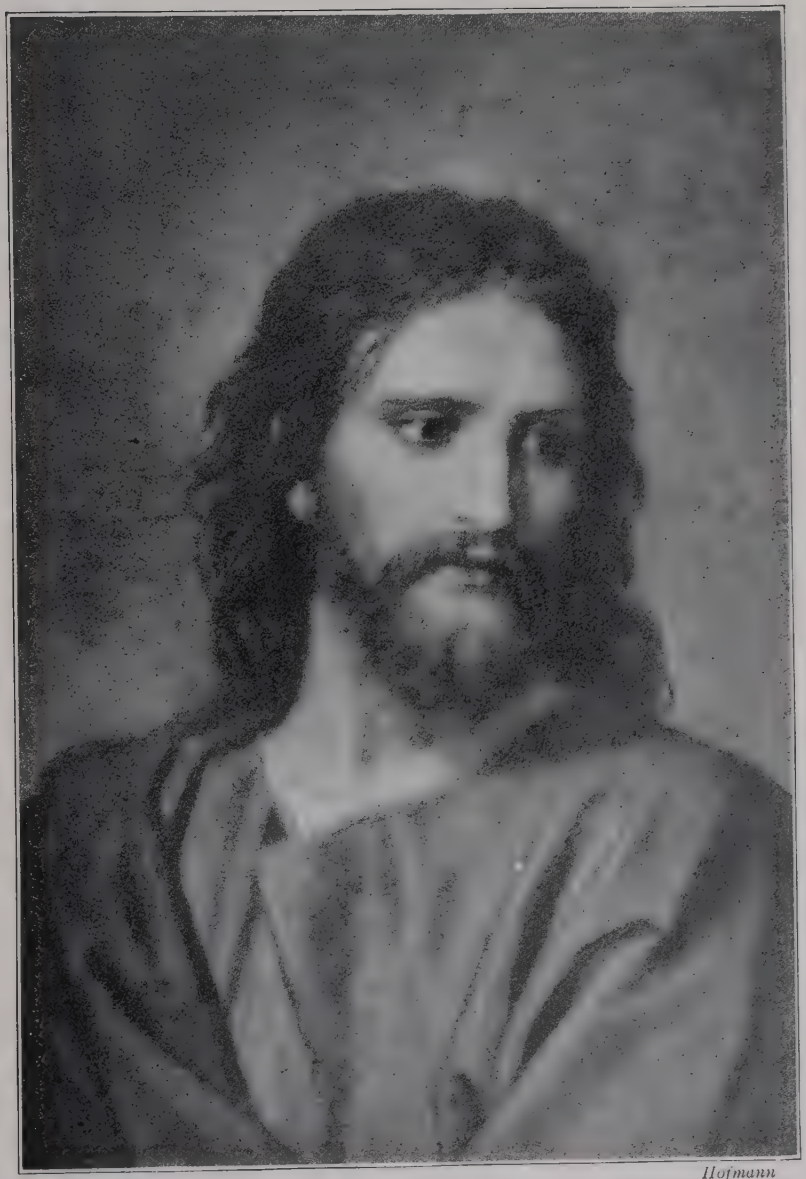
Maccabean Battle—Prospects for the restoration of Israel to her former glory looked very bright in the days of Ezra and Nehemiah, but this long-looked for dawn never came. The Maccabean

family did in a way hold sway for a time, at a cost of much blood, but it cannot be said that the Jews ever enjoyed a full political freedom after the Babylonian captivity.

JEWISH DEVOTIONS—During this period of nearly five hundred years, however, the Jews, not having had the responsibility of government on their hands, developed much literature and many became fanatically religious. Such orders were created as scribes, Pharisees, Sadducees, Essenes, etc., and these parties, as time went on, developed into groups of great popular influence.

JEWISH DEVOTIONS

JESUS, THE CHRIST—In the days of Jesus the leaders of these parties were dictating the religious policy of the Jewish people, and in fact their writings were fast supplanting the word of God itself. Jesus "came to fulfill the law," but he soon found that even the Son of God could not do this and at the same time adhere to these "traditions of men." So from his very first public appearance he found his great mission opposed by the champions of these traditions whose bitterness finally sent him to the cross.



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JESUS, THE CHRIST

TEACHING SCRIBE

TEACHING SCRIBE—A scribe originally was one who copied the Scriptures. This was his profession—he could be trusted to do it honestly. But as time went on he was looked upon as an interpreter, a doctor, and probably with some justification since, after he had written the law by hand many times, he must have been more familiar with it than the laity or even the average priest. In the time of Christ the scribe had attained great influence, not only as a commentator, but as a dictator. He was awarded the highest place at the feasts and the chief seat in the synagogue.

PHARISEES

PHARISEES—The Pharisee party was, however, the domi-

nant power. They were enemies of everything not strictly Jewish. They opposed both the Greek and Roman rule and their paganism. They adhered strictly to the letter of the law to the extent that they neglected the spirit of it. They claimed that there was an oral, as well as the written law of Moses, and that they were the sole possessors and only interpreters of it, and that this law was as binding as the other. Naturally they became a bigoted and self-righteous sect, since all the finer points of the law had to be submitted to them for a decision.

CHRIST AND PHARISEES

CHRIST AND PHARISEES — The Pharisees were the most stubborn opposers of Jesus. "He spoke with authority" — He did not submit his claims for their decision; in fact, he plainly told them that they were hypocrites and did not even know the law. This was the beginning of an antagonism which was settled on Calvary. There were some, however, who were willing to listen to truth and reason and became substantial friends of our Lord; among them were Nicodemus, Joseph of Arimathea, and a host of others whose names are not known.

A Sadducee—The Sadducees were a small aristocratic and wealthy party who denied the inspiration of the Scriptures, accepted the writings of Moses as law, and, of course, were opposed by the Pharisees. They did not believe in the resurrection, nor angels, nor spirits. Though they were not dealt with by Jesus as severely, or we might say as often rebuked, yet they were determined adversaries of our Lord and seemed willing to lay aside their own convictions temporarily and join the Pharisees, in opposing him.

A SADDUCEE

Death of Mariamne—The Maccabean family ruled Palestine for one hundred years, but the country was wrested from them by Pompey, in the summer of 63 B. C., and came under the dominion of Rome. About the year 31 B. C., one Herod, called The Great, an Idumean (Edomite), through certain manipulation, was appointed King of Judea by Rome, and ruled for thirty-seven years. He died in Jericho within a year after the birth of Christ and was in Jerusalem when the Wise Men from the East visited the city in search of "Him who had been born King of the Jews." Herod's throne had cost him no little effort and he was jealous of it, and with his ability to shed human blood without compunction of conscience, he was able to hold it in his

DEATH OF MARIAMNE

family. He married Mariamne of the Maccabean family and had greater love for her than any other of his ten wives. But he murdered her, her brother, her mother, and her grandmother. Then twenty years later he murdered her two sons and the Maccabean family was entirely wiped out. A few days before his death he murdered another son, and at the same time he had a large number of the most prominent citizens cast into prison, to be slain on the day of his death, so that there would be great mourning on that day.

ZACHARIAS AND ELIZABETH—"There was in the days of Herod (The Great), King of Judea, a certain priest named Zacharias, of the course of Abijah; and his wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blame-

ZACHARIAS AND ELIZABETH

ZACHARIAS

less. And they had no child, though they were both well stricken in years." Luke 1: 5-7.

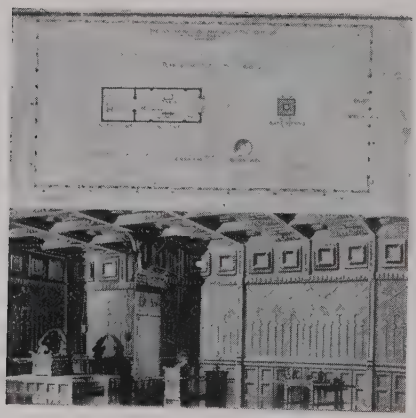
ZACHARIAS—"And it came to pass that while he executed the priests' office before God in the order of his course, according to the custom of the priests' office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense, and when Zacharias saw him he was troubled and fear fell upon him." Luke 1: 8-12.

ZACHARIAS AND THE ANGEL

ZACHARIAS AND THE ANGEL—"But the angel said unto him, fear not Zacharias, for thy prayer is heard, and thy wife, Elizabeth, shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord and shall drink neither wine nor strong drink; and he shall be filled with the Holy Spirit from his birth. And many of the children of Israel shall he turn to the Lord, their God, and he shall go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just; to make ready a

people prepared for the Lord." Luke 1: 13-17. As Zacharias was free in expressing his doubt in regard to the angelic message he was deprived of his power of speech, which was not restored until after the birth of the son.

PLAN OF TEMPLE—All this occurred in the temple at Jerusalem. The temple had two rooms; the one at the west end was reserved for the Ark of the Covenant and was called the Holy of Holies. But the east room contained the seven-branch candle stick, the table of show-bread, and the altar of burnt incense, and it was in this room that Zacharias ministered and met the angel.



PLAN OF TEMPLE

TEMPLE MODEL—The temple proper was not large, as it was only used by the priests, but the mass of buildings used in connection with it, when taken as a whole, made a mammoth structure. The space adjacent to the temple was called the court of the Israelites, and it was in this court, just outside the temple building itself, that the people waited for Zacharias to appear that early morning.

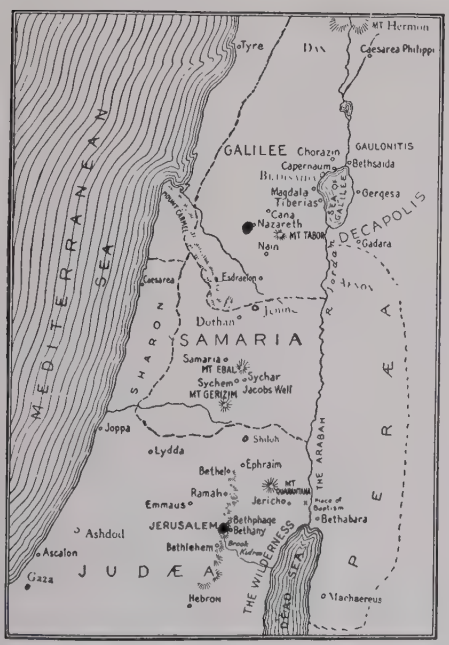
DOME OF THE ROCK—This particular temple was built by Herod the Great, and it stood on Mount Moriah, probably on the same foundation upon which Solomon's temple had stood a thousand years before. The Mosque of Omar, or the Dome of the Rock, stands

TEMPLE MODEL

A—Approach to lower city. T—Triple gate. D—Double gate. S—Single gate. H—Millo. B—Entrance to bridge. G—Golden gate. I—The Temple. X—Court of Israelites. 2—Entrance to Castle. 3—Beautiful gate. 4—Tower Antonia. 5—Pinnacle of Temple. 6—Court of Gentiles. 7—School of Doctors. 8—Court of women. 9—Solomon's Porch. 10—Outer court. O—Bazaars.

on the temple site to-day, but this picture will give you an idea of the appearance of Mount Moriah when its entire summit was covered with these wonderful buildings. Josephus said, "it resembled a great mountain of snow."

DOME OF THE ROCK



MAP

MAP—Wenowleave Jerusalem for a little village called Nazareth about seventy miles to the north. Palestine was divided into three provinces, Judea, Samaria, and Galilee. Jerusalem was in Judea, the southern, and Nazareth was in Galilee the northern, province, while Samaria lay between, and its people were called Samaritans, whose blood was not purely Jewish.

NAZARETH

NAZARETH—The pretty little town of Nazareth is built on a high hill which overlooks a beautiful plain called Esdraelon, to the south. On the top of this hill there is a great depression which resembles the crater of an extinct volcano, and it is in this cup-shaped mountain top that Nazareth is located. It was looked upon as an insignificant city, because it was not on a main caravan route, just as we look upon a village to-day which has no railroad running through it.

MARY, THE GIRL—But there were many fine people in Nazareth. Tradition tells of one, Saint Ann, who had a daughter called Mary. Her family was one of moderate means, though they were members of the tribe of Judah and had descended from the house of David. Mary was a devout and beautiful maiden,

MARY, THE GIRL

and though poor she must have carried an air of distinction, which one with the blood of King David coursing through her veins, could not hide.

JOSEPH, THE CARPENTER —There was another family in Nazareth having the distinction of being descended from the house of David—and one member of this

JOSEPH, THE CARPENTER

family was called Joseph. He was a carpenter by trade and though a man of mediocre circumstances, he was very devout. The two families may have left Judea together a few years previous in pursuit of their livelihood, and must have been the best of friends. In

APPARITION OF THE ANGEL

course of time, the natural thing happened, Joseph and Mary were engaged to be married.

APPARITION OF THE ANGEL—In her devotions, Mary was faithful; and one day, six months after the angel Gabriel had visited Zacharias in the temple, God sent him to Mary, here at Nazareth. His salutation was, "Hail (Mary), thou art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him. she was troubled at his saying, and cast in her mind what kind of salutation this should be. And the angel said, fear not Mary; for thou hast found favor with God." Luke 1: 26-30.

CHURCH OF ANNUNCIATION

ANNUNCIATION—"Behold," said the angel, "Thou shalt bring forth a son and shall call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." When she was further informed how this thing should be brought about, and that her cousin Elizabeth was to become the mother of a boy to be called John, Mary said, "Behold the handmaid of the

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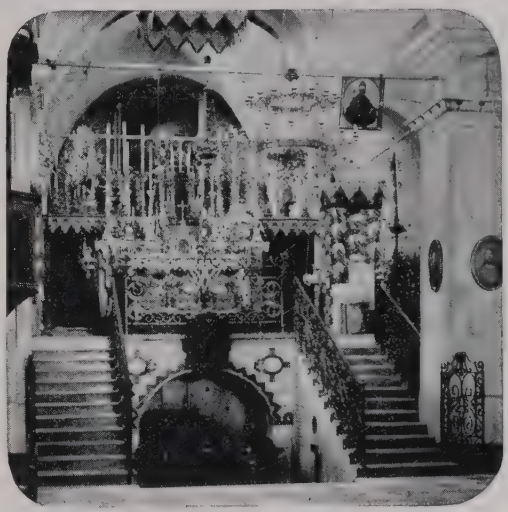
ANNUNCIATION

Lord; be it unto me according to thy word, and the angel departed." Luke 1: 30-38.

Church of Annunciation—In commemoration of this sublime announcement, a beautiful building has been erected here in Nazareth, and it is called the Church of the Annunciation, said to occupy the very spot where Mary's parents lived and where she had conversed with the angel of the Lord.

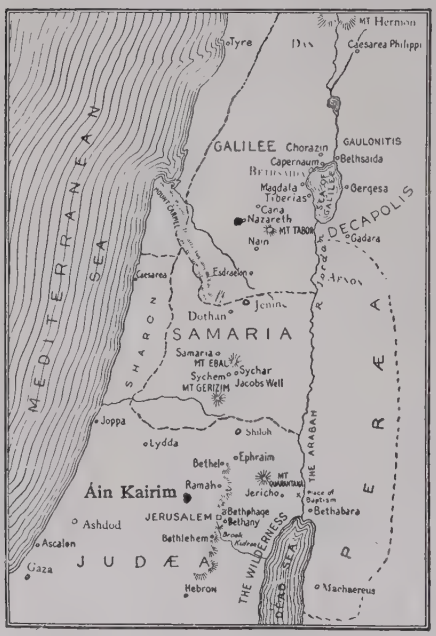


THE ALTAR

The Altar—Before the richly adorned altar in this church, not only have the Christians of Nazareth bowed, but millions from every part of the earth have stood here with uncovered head, as a mental picture of the lovely Virgin and the angel Gabriel passed before them.

Map—Tradition points to Ain Kairim, as the home of Zacharias and Elizabeth. It is four or five miles from Jerusalem and about seventy miles from Nazareth. But the distance did not interfere with the immediate determination of Mary to see her highly honored cousin, Elizabeth, for "she arose and went with haste into this hill country of Judea," and when she entered the humble home of the temporarily dumb priest, she was received with great joy. Luke 1: 39-40.

THE SALUTATION—"And when Elizabeth heard the salutation of Mary, she was filled with the Holy Ghost; and she spoke out with a loud voice, and said, Blessed art thou among women and blessed is the son that thou shalt bear. And whence is this to me, that the Mother of my Lord should come to me? Blessed is he that believeth; for there shall be a performance of these things which were told her from the Lord." Luke 1:40-45.



MAP

—Immediately following this greeting, Mary said, "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour, for he hath regarded the low estate of his handmaiden: For behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. His mercy is on them that fear him from generation to generation. He hath showed strength with his arm, and hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away. He hath helped his

THE MAGNIFICAT

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THE SALUTATION

servant Israel, in remembrance of his mercy, as he spoke to our fathers, to Abraham, and to his seed forever." Luke 1: 46-55.

AIN KAIRIM—Mary remained in Ain Kairim nearly three months and she beheld these very hills just as we see them to-day, except that there may have been some scrubby oaks scattered thinly over them. Then this gave the cousins time

THE MAGNIFICAT

AIN KAIRIM

to relate to each other all the minutest details in regard to these strange and incomparable incidents. Zacharias, though dumb, took a part in the discussions by writing what he had to say. We

are not told that he was deaf, so it is presumed that he heard Mary recite the story of her meeting with the angel many times, and he constantly regretted that he had doubted the word of God's messenger, who had announced the birth of John.

Fountain Ain Kairim—There are few wells in Palestine. The people depend upon natural springs that burst from the ground to furnish their water supply, and most villages owe their existence to a spring of water. This is particularly true of Ain Kairim, for there is a gushing spring here which furnishes enough water for a population much larger than has ever been in the village. One item of the woman's work is to carry the water for household use, so this being the only spring near, there is no question that Mary and Elizabeth tarried at this spring many times during these three months and planned together the future of the children who were to be born.

FOUNTAIN AIN KAIRIM

Nazareth—Now the time is at hand that Mary must return to her home in Nazareth. Notwithstanding her wonderful experience at the time of the annunciation, she was surely not aware of the full meaning of it all. But Zacharias was a learned and holy man,

Borgognone

CIRCUMCISION OF JOHN

and the good priest had explained to her much of God's plans and when the beautiful Virgin bade her cousin good-bye, she was filled with hope and assurance and praise, and returned to her own home and to Joseph to whom she was engaged.

Circumcision of John—The time is now at hand. The announcement of the angel to Zacharias has been fulfilled and a son is born into the home of the aged priest. Elizabeth had a lot of good friends in the village, and they came in at this time to lend a helping hand and "to rejoice with her." When at the age of eight days, the boy was to be circumcised and named, naturally the neighbors all said, he should be "called Zacharias, after the name of his father." They were astonished when Elizabeth said, "No, his name shall be John." Zacharias had communicated this information to her; and having seen God's hand in all this affair, she was firm in her opposition to any other name. Luke 1: 57-61.

NAZARETH

Naming John—The neighbors were so insistent upon naming the baby Zacharias that they carried the matter to the dumb priest himself; whereupon "he

NAMING JOHN

asked for a writing table and wrote, saying, his name is John. And they all marveled and his mouth was opened immediately and his tongue loosed, and he spoke and praised God. Then fear came upon all that dwelt round about them and all these sayings were noised abroad throughout all the hill country of Judea and they said what manner of child shall this be, and the hand of the Lord was with him." Luke 1: 62-66.

ZACHARIAS PROPHESIES--Elizabeth had sung praises upon the Virgin's arrival, Mary had magnified the name of the Lord, and now Zacharias blesses God and concludes

ZACHARIAS PROPHESIES

with the words: "And thou, child, shalt be called the Prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercies of our God; whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death; to guide our feet in the way of peace." Luke 1: 67-79.

AVERAGE NAZARETH HOMES

AVERAGE NAZARETH HOMES—In the meantime Mary had reached her home in Nazareth, and naturally her mother would be the first to hear her peculiar story. But there was no reason for embarrassment now, since her three months' sojourn with the priest and his wife had enlightened her upon God's own plan to send the Messiah into the world. She now understood that as David was the outstanding King of Israel, so she, his daughter, was to be the mother of the one Great King who should rule the earth with grace and peace, and that his reign should continue forever. Mary was therefore prepared to meet all eventualities with superior intelligence.

ANXIETY OF JOSEPH—The lovely Mary now goes to

ANXIETY OF JOSEPH

Joseph and lays the whole matter before him. It must have been a pathetic scene, for Joseph seems to have received the truth reluctantly. But as he was a "just man," and did not wish to cause any embarrassment by publishing the matter, "he was minded to put her away privily." Joseph can, however, be excused for his attitude, because it came to him like a thunderbolt out of a clear sky, and he was not prepared to receive such news.

VISION OF JOSEPH

VISION OF JOSEPH — Joseph's fears were soon allayed; God had used extraordinary means in conveying his intentions to Zacharias, Elizabeth, and Mary, and now that Joseph is another person vitally related to this group, it is certainly proper that he also should receive Divine assurance. So, "while he thought on

these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for she has conceived this of the Holy Spirit. She shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him and took unto him his wife." Matt. 1: 18-25.

Questions

How many years between the Old and New Testaments? What family ruled one hundred years of this time? What Jewish parties sprang up? What was their attitude toward Jesus? What was Jesus' attitude toward them? Who were scribes? Pharisees? Sadducees? Who was Herod the Great? How many wives did he have? Name his Maccabean wife? What became of her? Her sons? Who was Zacharias? What was his wife's name? What happened to Zacharias at the temple? Did he believe the angel? Result? On what hill was the temple located? Who built it? What is the name of the building on Moriah to-day? How far is Nazareth from Jerusalem? What direction? Who was a carpenter in Nazareth? What maiden lived there? To what royal family did they belong? To whom did an angel appear? What was the angel's name? Where did Mary then go? What relation was Mary and Elizabeth? Name the son of Zacharias and Elizabeth. Why did they name him John? How long did Mary remain at Ain Kairim? Where did she go? To whom was she engaged? What Messenger now visited Joseph?

BIRTH OF JESUS

INTRODUCTION TO CHAPTER II

During the centuries that intervened between the Old and the New Testament the religious activities of the Jewish people took on a different form to that of any other period. As has been seen, their political situation was of such a nature during this time that all they had left to do was to devote themselves to their religious system. After a brief and stormy rule of the Maccabees, a new dynasty began. Herod, an Idumean, was appointed by Rome to be king over the territory previously ruled by Israel, and occupied the throne when Jesus was born. John has been born to Zacharias and Elizabeth, and their cousin, Mary of Nazareth, has received the glorious announcement that she is to become the mother of a child whom she shall name Jesus.

Piglhein

THE HOLY INFANT

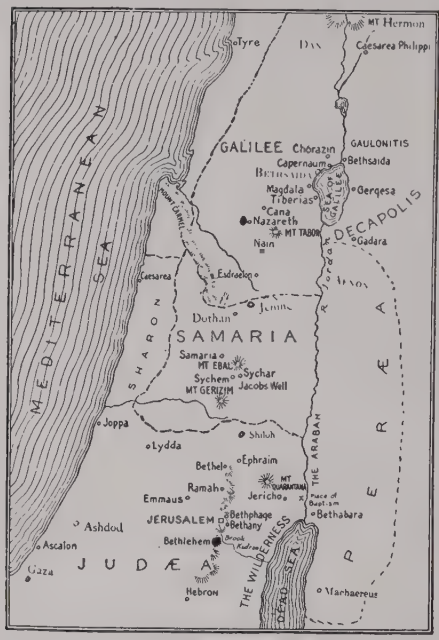
Chapter II

BIRTH OF JESUS

Nazareth—Mary returned from her visit to Elizabeth in July, and aside from her talk with Joseph there is nothing recorded in the Gospels to have taken place for six months. The expectation of the impending birth of the Saviour must have engaged most of their conversation, and prayers were constant. The knowledge of Mary's experience was no doubt limited to the immediate family and even the little world in Nazareth was not aware that this sweet maiden was to give to their insignificant village a glorious name that would outlast all time.

NAZARETH

Map—The time is close at hand when Jesus is to be born. The prophets point to Bethlehem, and the scribes of Herod's day unhesitatingly said, that Messiah should be born there. But there were Joseph and Mary, seventy-five miles away from this City of David only a few days before the birth of Jesus, and yet if he is not born there he cannot be the "Son of Prophesy." A strange thing now happens. "It came to pass in those days that there went out a decree from Cæsar Augustus, that all the (Roman) world should



MAP

be taxed. And all went to be taxed, every one into his own city. And Joseph (with Mary, verse 5) also went up from Galilee, out of the city of Nazareth, into Judea, unto the City of David, which is called Bethlehem, to be taxed, because they were of the house and lineage of David." Luke 2: 1-5.

SCENE ENROUTE—It was a long rough road, over a country as here pictured, and being winter (late December), it must have taken four full days on foot to make the journey. But there was a crowd going down for the same purpose and this made the trip more pleasant. Both the parents of

SCENE ENROUTE

Aubert

SEEKING SHELTER

Joseph and Mary must have been among the number, for all members of the house of David, residing in Nazareth, surely had to go as well as Joseph and his bride.

Bethlehem—Both Joseph and Mary were happy to see the city of their grandsire David, about which they had often heard, but perhaps had never seen. It is doubtful whether it had ever occurred to them that Bethlehem was to be the birth place of the Saviour, otherwise they would have been making their way there long before this. At any rate they are in Bethlehem, and though weary and foot sore, they have obeyed Cæsar and are here to be taxed as he has demanded at their hand.

BETHLEHEM

Seeking Shelter—They were poor folks, but had enough ready cash to pay for their lodging while there. It had perhaps, never crossed their minds that the town might be so crowded that it would be difficult to obtain shelter at any cost. They evidently arrived in Bethlehem late in the evening when all the lodgings had been taken by those who had arrived earlier, and so "there was no room for them in the inn."

Despair—The crowded condition of the inn did not at first alarm them, since the people of that country

are very hospitable; moreover, they were among their relations they thought, and would easily find a place of entertainment with them. But every one in the vast crowd was related, all being children of David, no matter from what section of the country they had hailed. The hour was now late, their search proved futile, and the weary Mary despaired of securing a place to rest.

DESPAIR

A Modern Kahn (Inn)—Whether the place in the stable of the inn was offered by the landlord, or whether the couple decided to lodge there, we are not told, but they did spend that night in the stalls where the pack animals fed. The eastern inn must not be confused with our modern hotel. It was merely a caravansary, primarily for animals, with a platform usually with a roof over it, where the traveler spread his own blankets and slept. Luke merely mentions the fact that Jesus was laid in a manger, but does not necessarily imply that this was inferior to the regular sleeping place in the inn itself. The picture is of an inn in the Holy Land.

Hofmann

BIRTH OF JESUS

The pack animals feed in the open space while their master sleeps inside. But the Bethlehem inn was built up against a hillside, it is believed, and a ledge of rock extended out over a part of the enclosure forming a shelter, and if so, then this Holy Night was spent under the cliff.

Birth of Jesus—The excitement of the long journey and of the trying seach for lodging was over and as the quiet of that late December night had settled down over the little town of Bethlehem, Jesus was born. "He was wrapped in swaddlingclothes and laid in a manger." Pictures generally represent Mary and Joseph as being alone here in the stable, but it is reasonable to suppose that at least Mary's mother was there; first, from the fact that she was surely among those called to Bethlehem for the taxing, and, second, from the interest she would naturally have in her daughter at a time like this.

A MODERN KAHN (INN)

The Shepherd's Field—Bethlehem is built on a terraced hillside, and at the foot of the hill is a beautiful plain stretching far to the east. This field once belonged to Boaz and Ruth, and was inherited by their grandson, Jesse. It was in this field that David, his son, was shepherding his flocks when the prophet, Samuel,

came to Bethlehem and anointed the shepherd boy king, to succeed Saul. Since that time the plain has been called the Shepherd's field. On this very plain, a thousand years after the time of David, shepherds were still keeping watch over their flocks, and it was while they were thus engaged that they received the announcement that Jesus was born up in Bethlehem, which was in plain view.

THE SHEPHERD'S FIELD

"The Angel of the Lord"—To the shepherds there was nothing unusual about this particular night, except that perhaps they were aware of the "taxing" and presumed that the next day a large number of people would be in their little town. They were not aware of the arrival of Joseph and Mary, and likely had given little thought to the coming of Messiah. But lo, to their utter astonishment, "the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, 'Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a

Plockhorst

THE ANGEL CHORUS

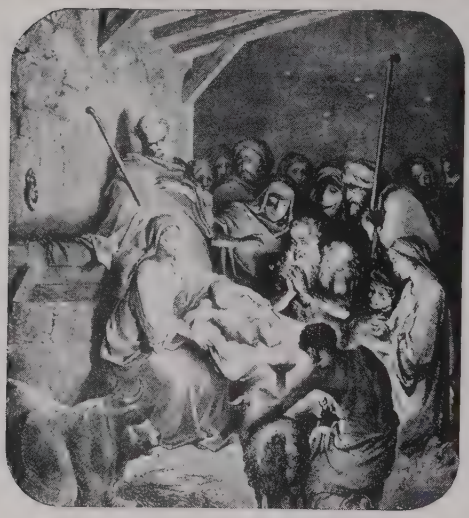
sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger.'" Luke 2:8-12.

"THE ANGEL OF THE LORD"

THE ANGEL CHORUS—Heretofore angels had not appeared to any except the most important personages, and the shepherds did not at first grasp all that was intended for them, for they were not prepared for it. But now that their "fears" are allayed by the one angel, immediately "there appeared a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." And then the angelic messengers were withdrawn from them into heaven. Luke 2:13-15.

BETHLEHEM AND THE SHEPHERD'S FIELD

BETHLEHEM AND THE SHEPHERD'S FIELD—It was but a short distance from



THE VISIT OF THE SHEPHERDS

the Shepherd's field to Bethlehem, as may be seen in the picture, and the curious shepherds lost no time in agreeing to go in a body to the city. For they said, "let us go now up to Bethlehem and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:15.

THE VISIT OF THE SHEPHERDS—Immediately they acted upon their resolution. "And they came with haste to Mary and Joseph, and the babe was found lying in a manger," just as the angel had told them. The whole incident was so wonderful that their tongues immediately became aflame with the good news. They first related the story to "Mary, who kept all they said and pondered it in her heart." Luke 2: 16-20.

SCENE IN BETHLEHEM

SCENE IN BETHLEHEM — And as they retired from

the manger, "they were glorifying and praising God, for all the things they had heard and seen, as it was told unto them." "And they made known abroad the saying which was told them concerning the child." Luke 2: 18.

Ceremony of Circumcision—"When eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel," who had made the announcement at Nazareth. There must have been quite a crowd at the ceremony, but they were likely shepherds and kinfolks for the most part, to whom the story had been communicated by those who had heard the angels' announcement and song of peace the week previous. Luke 2: 21.

CEREMONY OF CIRCUMCISION

The Pondering Mary—The only wonder is that Herod had not heard of the extraordinary circumstances of Jesus' birth at this time, since Jerusalem is only six miles away. But perhaps the story of the shepherds never reached the ears of the higher classes, and if so, it was received with little credence. Mary said nothing. She made no claims, she answered no questions; she simply "pondered these things in her heart." The term

JERUSALEM

"King" not having been used by the angels, and the name Jesus (Joshua), meaning "Saviour," or "help of Jehovah," being common among the Jews, might account for the fact that the news had not as yet reached Herod.

JERUSALEM—Joseph and Mary did not return to Nazareth. Forty days after the birth of Jesus, they were still in Bethlehem, and the days of the mother's purification having been accomplished, they took the child to Jerusalem to dedicate him to the Lord according to the law of Moses. At that time Herod's temple stood over there on Mount Moriah where you see the dome.

HEROD'S TEMPLE

HEROD'S TEMPLE—There was no doubt a synagogue in Bethle-

Sassoferrato

THE PONDERING MARY

hem where the dedication of the child could have been held, but since the great temple at Jerusalem was so near, and in consideration of the "mysterious" things that had been observed by Mary in connection with this whole affair, she desired to present her son in the temple in the Holy City. So they took him to Jerusalem where he was dedicated in the house of God in regular form.

SIMEON

SIMEON—There was at this time a very old and righteous man living in Jerusalem whose name was Simeon. "He was just and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him, who revealed unto him that he should not see death, before he had seen the Lord's Christ." Luke 2: 25-26.

SIMEON'S PREDICTION—Here another surprise awaits Mary. Just as they entered the temple enclosure, this Simeon met her party. He took the baby in his arms and blessed God. He said, "Now, Lord, lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all thy people. A light to lighten the Gentiles and the glory of thy people Israel." Both Joseph and Mary marveled at these words, and

SIMEON'S PREDICTION

Simeon continued pathetically: "Behold this child is set for the fall and the rising again of many in Israel and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed." Then he turned to the mother and said, "Yea, a sword shall pierce through thy own soul also." Luke 2: 25-35.

ANNA, THE PROPHETESS —Just then, a prophetess, Anna, by name, who had spent eighty-four years of her widowhood constantly in the temple, made her appearance. "She served God with fasting and prayer, night and day; and she gave thanks likewise unto the Lord, and spoke of him to all of them that looked for redemption in Jerusalem." Luke 2:36-38.

ANNA, THE PROPHETESS

Hofmann

THE DEDICATION OF JESUS

The Dedication of Jesus—The "ceremony of presentation" was not attended by many, since the parents were not known in Jerusalem, and the sacrifice offered was either a pair of turtle doves or two young pigeons, which was prescribed by the law for parents of the circumstances of Joseph and Mary. It is not likely that even the priest who officiated knew anything of the story which Mary was "pondering in her heart," and she did not tell him; so the service was conducted in just the same manner as that of the son of any other poor family.

BETHLEHEM

Bethlehem—The Holy Family did not return to Nazareth after this ceremony at Jerusalem, but went back to Bethlehem again. During the month they had been there they had evidently found some of their relatives who had offered Joseph inducements to ply his trade there, and they were either living with some good family or had secured the privilege of living in their own house which will be mentioned later.

Bethlehem and Church—Bethlehem does not look like it did in those days. The great church standing over there was built some three hundred years later,

BETHLEHEM AND CHURCH

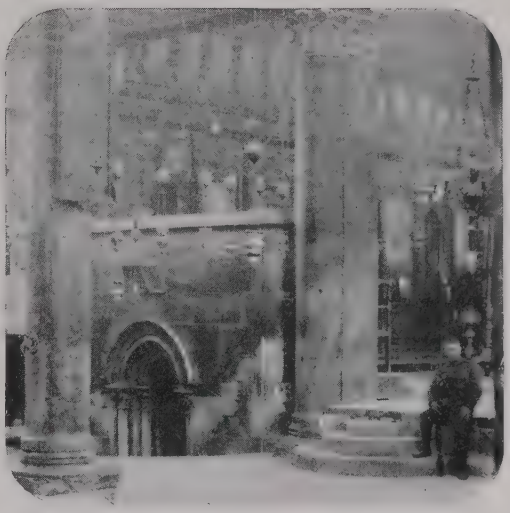
and is called The Church of the Nativity, because it stands over the spot where Jesus was born.

NATIVITY—INTERIOR—The interior of the church is commodious and beautiful, and the altars in the several chapels are richly decorated through gifts made by many wealthy Christians from all parts of the world during many centuries. These columns were gathered from the rubbish of the temples at Jerusalem, which lends some sentiment to the building aside from the site it occupies.

NATIVITY—INTERIOR

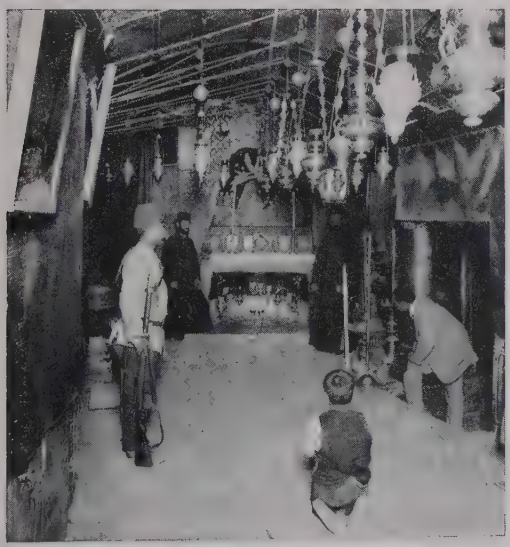
ENTRANCE TO THE CRYPT—The church was built by Queen Helena of Rome, who after her conversion did much in the way of building in the

Holy Land. We are at the east side of the church now, and the door opens to the top of a circular stairway leading to the grotto, or original ledge of rock that was once the stable in which our Saviour was born.



ENTRANCE TO THE CRYPT

THE GROTTO OF NATIVITY—Here we stand at the bottom of the stairs under the rocky ledge. It is very rich and beautiful now, though once it was so cold and uninviting. Only a few were interested in Jesus that first Christmas, but after he proved himself to be the Son of God, thousands have lavished wealth in beautifying the place of his sacred cradle, and the altar in the grotto



THE GROTTO OF NATIVITY

THE ALTAR

is one of the most gorgeously decorated of all the venerated places.

THE ALTAR—This is a closer view of the altar in the grotto. Solid gold and silver candle sticks and lamps are profuse, and their light never goes out. A guard is on duty day and night, so there is life and light there continuously. At the foot of the altar you see a large silver star, which is inlaid in the marble floor. This we are told marks the very spot where Jesus was born.

THE MANGER—The manger was a little stone trough from which the caravan animal ate his grain; we would call it a feed trough. This one which has been framed and decorated with

THE MANGER

Lerolle

NATIVITY

loving care is pointed out as the cradle of Jesus. "She brought forth her first born son and wrapped him in swaddling clothes, and laid him in a manger" —this trough.

NATIVITY—Contrast the richly decorated grotto of to-day with this, the artist's conception of the place, when our Lord was cradled there.

THE WISE MEN (a)—Now we return to the story. Joseph and Mary still reside in Bethlehem. An unusual and mysterious star appeared in the East about the time of Jesus' birth and "wise men" in that country set out to follow it and were led finally to Bethlehem. Rather than attempt an unsatisfactory explanation of the details of the story, we believe it is advisable to confess that we do not know who they were, how many there were, whether they walked or rode, or from what country they came. We are told only that they came from the East, and that there was more than one. One artist pictures them like this.

THE WISE MEN (a)

THE WISE MEN (b)—This is the conception of another artist. But what the Bible says about it follows: "Now when Jesus was born in Bethlehem of Judea in the days

of Herod the King, behold, there came wise men from the East to Jerusalem, saying where is he that is born King of the Jews? For we have seen his star in the East, and are come to worship him" (Matt. 2: 1-3). Beyond this statment, there can be only conjecture.

THE WISE MEN (c)—The wise men came to Jerusalem and probably went straight to Herod, the wretched and murderous king. The star had led them to Judea and it would have been the natural thing for them to jump at the conclusion, that of course the king was born in the capital—the Holy City—and neglect the leading of the star. If so, they had blundered in their pure motives. When they saw Herod, and uttered the word, "King," they came into immediate conflict with him. They touched the nerve that in the past had made him a blood-thirsty monarch. (See Chapter 1.) "When Herod the King heard these things, he was troubled." He immediately "called the chief priests and the scribes together and inquired of them where the Christ should be born."

THE WISE MEN (c)

HEROD AND THE WISE MEN—The leaders told him plainly and without hesitation, "In Bethlehem of Judea." Then they explained: "For thus it is written by the prophets, and thou Bethlehem in the land of Judah are not least among the princes of Judah; for

Dore

THE WISE MEN (b)

out of thee shall come a governor, that shall rule my people Israel." Herod was furious at these words, but he tried to conceal it from the wise men, to whom he said; Go (to Bethlehem) and search diligently for the young child, and when you have found him, bring me word again, that I may come and worship him also." But Herod lied to them. He was jealous of his throne and wished only to slay the innocent baby as he had his Maccabean wife and all her relatives, and even his own sons by her. Matt. 2: 1-8.

HEROD AND THE WISE MEN

ZION AND BETHLEHEM ROAD

ZION AND BETHLEHEM ROAD — You will be interested in seeing the very road over which the wise men traveled to the city of David. It leads by the foot of Mount Zion (on the left) and on across the valley

WELL OF THE STAR

of Hinnom. The plain in the distance is Rephaim and beyond the hills, six miles from where we stand, is Bethlehem. The Eastern visitors left Herod as he had demanded and were soon at the end of their journey.

WELL OF THE STAR—There is a tradition that the wise men had disobeyed the leading of the star when they stopped unwittingly at Jerusalem, and immediately they lost sight of it, and upon leaving the Holy City, they were traveling purely upon the demand of Herod and the information of the scribes. But when they arrived at this well by the roadside, they sighted the star again which led them on to Bethlehem.

ARRIVAL AT BETHLEHEM

ARRIVAL AT BETHLEHEM—Be this story as it may,

Hofmann

WORSHIP OF THE WISE MEN

we are told that "Lo, the star which they saw in the East went before them, till it came and stood over where the young child was, and when they saw it, they rejoiced with exceeding great joy." Matt. 2: 9-10.

Worship of the Wise Men—Mary and Joseph are no longer in the stable. They are now in a "house," either their own or with their kin. "And when they (the wise men) came into the house, they saw the young child with Mary, his mother, and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold and frankincense and myrrh." Matt. 2: 11. This great event gave Mary more things to ponder over. But a new and unexpected turn is coming now that will be like "A sword piercing through her own soul," as Simeon had predicted some time before.

DEPARTURE OF THE WISE MEN

Departure of the Wise Men—Presumably, the wise men did not remain long in Bethlehem, "for God warned them in a dream" of Herod's deceit. They were told that the king did not wish to worship, but to slay the Christ child, and that they should not return by Jerusalem, but to depart by another route to their own country. This they did to the discomfiture of the wretched, dying king, whose pent-up fury was poured out upon the innocent babies of Bethlehem.

SLAUGHTER OF THE INNOCENTS—"Then Herod, when he saw that he was mocked of the wise men, was exceedingly wroth and sent forth and slew all the children of Bethlehem, and in all the country adjacent, from two years old and under, according to the time which he had diligently inquired of the wise men." The story is mellowed only by the general opinion that Bethlehem was then but a very small village and there could have been but few children in it under two years of age; but even if this were the case, it did not lessen the crime, as far as the heart of the jealous king was concerned. Matt. 2: 16.

SLAUGHTER OF THE INNOCENTS

RACHEL'S TOMB—Matthew adds in connection with this cruel incident, that it was the fullfillment of Jeremiah's prophecy regarding it, given in these lines: "In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children and would not be comforted, because they are not." This is Rachel's tomb, which stands on the hill overlooking Bethlehem. She died here when Benjamin was born, as Jacob and his family were returning from Padan-arim. In this prophesy, she represents her

Crespi

JOSEPH'S DREAM

sisters of a later day, mourning bitterly at the sight of this heartless slaughter of their children instituted by Herod. Matt. 2: 17-18.

RACHEL'S TOMB

JOSEPH'S DREAM—Herod's purpose had miscarried. God had warned Joseph of the king's intentions about the same time that the wise men had departed. He was directed to take the young child and his mother by night and go to Egypt, and to remain there until he had received further directions from above. Matt. 2: 13.

SLAUGHTER OF INNOCENTS—So, at the time the babies were being slain in Bethlehem, the Holy Family was well on its way into the land of Egypt with a determination to let God lead the way. Every move had been so marvelous to Mary, that this unexpected set-

SLAUGHTER OF INNOCENTS

back must have affected her seriously. "Her soul was pierced," her heart was broken, she was perplexed. This abrupt break in the chain of golden links, made her wonder what the end would be!

Questions

Where did Joseph and Mary go in December? How far is it to Bethlehem? Why did they go there? Did they stop at a hotel? Where did they lodge? Why? Who was born in the stable? Who were in a nearby field who visited them? What did the angel say? What did the shepherds then do? Did they find Jesus? What ceremony took place when Jesus was eight days old? Did Joseph and Mary return to Nazareth? Where did they take Jesus at the age of forty days? Why? What very old man did they meet in Jerusalem? Woman? How far is it from Jerusalem to Bethlehem? Direction? What church is built over the birthplace of Jesus? Who built the church? Who came from the East to see Jesus? Who did they first see? What did Herod do? What led the wise men to Jesus? What did they do when they saw him? Did they return to Jerusalem? Why? What did Herod then do? Was Jesus attacked? Why? Where did the Holy Family go?

CHILDHOOD OF JESUS

INTRODUCTION TO CHAPTER III

In the preceding chapter we followed Joseph and Mary to Bethlehem, where Jesus was born. The nearby shepherds, directed by angels, were the first to discover him and were the first to publish the fact to others of their station in life. After forty days, the child was taken to Jerusalem, where he was dedicated in the Temple. There the parents met Simeon and Anna, who prophesied what the future held for the child and how it should even affect the heart of the mother. Then wise men arrived from the East and came in contact with Herod and later found the Holy Child. The king, filled with wrath because the wise men did not return and report where they had located Jesus, sent his soldiers to Bethlehem to slay all male children under two years of age, in the hope thereby to slay, as he assumed, the usurper of his throne.

Von Menzel

JESUS AND THE DOCTORS

FLIGHT INTO EGYPT *Hofmann*

Chapter III

CHILDHOOD OF JESUS

Flight into Egypt—From the last chapter we have seen that the jealous and cruel Herod, fearing that his throne might be taken by another, took no chance. He felt that he had been double crossed by the wise men, and in his fury slew every baby in Bethlehem to make sure that he would thereby destroy the infant Jesus. Joseph and Mary, who had been divinely warned of his evil intent, had left Bethlehem by night, and were beyond the reach of Herod's sword long before the slaughter occurred.

MAP

Map—It was a long and wearisome trip to Egypt, especially over the desert, but it was a much frequented road, since the caravan route connecting Egypt and the Euphrates country passed through it. The principal places of interest are marked on the map and we will stop for a moment to see just what Joseph and Mary must have seen at that time.

Hebron—Having left Bethlehem by night (early morning), Joseph and Mary could easily have reached

HEBRON

Hebron that same evening. Joseph explained to Mary that this was perhaps the oldest city in the world. Here Abraham lived for many years, as well as Isaac and Jacob. Little Joseph had been cruelly mistreated at this place and his brothers had deceived their old father here, after they had sold Joseph, whom the Ishmaelites had taken into Egypt over the larger part of the route that Joseph and Mary were to follow now within a few days.

BEERSHEBA

BEERSHEBA — Next day would bring them to Beersheba. Here again there would be considerable interest; for

Abraham had been here also, and they no doubt discussed the old patriarch as they drank freely from the very well that he had dug centuries before. Many of the stories of Hagar and Ishmael and Isaac were laid here, and not far away Jacob took rather undue advantage of Esau when he bought the latter's birthright for a mess of pottage.

GAZA—If an early start were made, Joseph and Mary could have reached Gaza by night fall. This, too, was an old and interesting place. Perhaps from the Jewish standpoint, the imprisonment and death of Samson stood out most prominently in connection with Gaza. But they find other things of interest here, for this is the junction of another important caravan route which skirted the Mediterranean, leading to Asia Minor. So, from here on to Egypt, although there was no population, the road was fairly alive with people of all types. And now being able to mingle with the great crowds they were safe from being overtaken by Herod and the balance of the journey was made with a lighter heart in that regard.

GAZA

WILDERNESS OF SHUR—They were probably two weeks crossing a desert land like this. It was a trying journey. The heat and the sand and the lack of water, all lent to the perils of the travelers. But as the "Lord

WILDERNESS OF SHUR

had been with little Joseph" (for whom this Joseph had been named), who had trod this very sand, so, surely he gave courage to this little family which enabled them to safely make the journey.

THE HEART OF THE DESERT—Tissot pictures this scene in the journey, and surrounds the Holy Family with scenes of death and decay upon every hand; and for the most part his conception is correct. For with the heavy traffic of that day, many deaths occurred, and the carcasses of pack animals lay bleaching in the sun over the entire route from Gaza to the rivers of Egypt.

SCENE OF THE FLIGHT—By another artist it is pictured like this. While they do not deny that it was a most terrible way through the desert, yet they would indicate that divine help

THE HEART OF THE DESERT

Plockhorst

SCENE OF THE FLIGHT

was so abundant that it became a road strewn with roses fresh from the hands of angels. At best, however, it must have been a trying experience. But the thing that interests us most is that the journey was safely made, and no harm came to any member of the family.

ARRIVAL IN EGYPT

Arrival in Egypt—Here we are in Egypt. The sands of the desert have given way to the verdure of a well-watered land. Sunshine, grandeur, and plenty are seen everywhere and besides this, God is with them constantly. Even their own hills of Nazareth and Bethlehem cannot compare with this natural beauty and fertility, and they are to remain here until they are fully recuperated.

HELIOPOLIS (OR ON)

Heliopolis (Or On)—Tradition points to Heliopolis as being the first stopping place of the Holy

THE VIRGIN'S TREE

Family in Egypt. It is on the border of Goshen, once populated by the Israelites. There was a great city on this plain then and Joseph was married here to a daughter of the priest of On. So if Joseph and Mary did stop here first, it was no doubt for a sentimental reason, and they were greatly comforted.

THE VIRGIN'S TREE—Not far from the scene in the last picture is this large oak, called the Virgin's tree, and nearby there is a copious spring. Here, tradition states is the exact place of the earliest encampment of Joseph and Mary, or perhaps was considered the permanent place of their abode during the sojourn.

VIRGIN'S SPRING—We picture here the spring of the Virgin, which is but a few rods from the tree.

VIRGIN'S SPRING

Old Cairo—Ten miles or more south of Heliopolis is an old, old city, now called Old Cairo. Here we have another spring and groves of beautiful palms and cliffs or grottos for shelter. So we are told that some time was spent here also by the Holy Family.

OLD CAIRO

The Coptic Church—Old Cairo claims the distinction of having the oldest church edifice, still in use, in the world. It is called the church of the Virgin and this is a picture of the interior of it. The building covers a grotto said to have been once occupied by the Holy Family. The building is in a dilapidated con-

THE COPTIC CHURCH

THE PYRAMIDS AND SPHINX

dition now and is therefore unattractive, but, notwithstanding this, few tourists to Egypt ever miss seeing it, because of its antiquity and history.

THE PYRAMIDS AND SPHINX—To take care of the needs of his family, Joseph surely took on odd jobs as he had opportunity. But having heard of all the glory of Egypt, and the associations of his ancestors with the country in the distant past, he must have given some attention to the places where they operated, as well as the "sights" which still attract people from every land. He must have made a visit to the great pyramids which were constantly in view either from On or Old Cairo.

WHERE MOSES WAS FOUND

Where Moses Was Found—Old Cairo is just opposite a little island in the Nile where Pharaoh's palace stood in Moses' time, and just over on that shore it is said that Moses was found by the king's daughter. So Joseph must have tarried at this scene for some time as he meditated upon deliverances made by the hand of the mighty God of Israel.

The Nile—This stream is so beautiful, so placid, so refreshing, that one never tires of it. But Joseph saw more in it than its mere beauty. He could think of Joseph the ruler having operated here, of the slaves, his ancestors who once labored here under the lash of the cruel taskmaster, and of Moses, who played with the boys of the royal house along these shores. It made Joseph and Mary live for a time with those they had heard so much of, who once had enjoyed and suffered in Egypt. It was an education that must have been useful to them in the instruction they afterward gave to Jesus.

THE NILE

Repose in Egypt—This period spent in Egypt gave Joseph and Mary time to recuperate from the excitement of the trip and get themselves in condition for the return. There is nothing upon which an opinion may

be based as to the length of their sojourn; we only know that Herod had died in the meantime and that an angel again visited Joseph to tell him of it, and to direct him to return to his own country, which he did.

Baths of Callirrhoe—It will be interesting just here to know something of the end that came to Herod. He was in Jerusalem when the wise men visited him and when he ordered the slaughter of the Bethlehem babies, which probably was in February. Herod, now a man of seventy years, was the victim of a most loathsome and indescribable disease. In March of the same year he was taken east of the Dead Sea to Callirrhoe, where there is to this day hot mineral springs, but the old man got no relief.

BATHS OF CALLIRRHOE

Jericho—A few days before he died, Herod was brought back to Jericho. He still had such a mania for shedding blood, that five days before his death he had another of his sons slain. Realizing the end was near, he knew the people would rejoice when he died, so, in order that there should be great mourning that day, he caused a large number of the noblest men in his kingdom to be cast into prison, with strict

Rocher

REPOSE IN EGYPT

orders that they should be murdered on the day of his death, so that there would be mourning throughout the land. The execution of his demand was left with his sister, whose name was Salome, but her heart failed her when the time came and the prisoners were released.

JERICHO

Feast of Archelaus—In Herod's last will he left the rule of his kingdom to three of his sons; Judea and Samaria to his son Archelaus, Galilee and Perea to Antipas, and the extreme northern part to Phillip. Not only did the whole people rejoice at the death of Herod, but the members of his own family joined them. Archelaus made a great feast while the father lay dead and a tremendous drunken carousal followed, which lasted several days.

FEAST OF ARCHELAUS

THE FRANK MOUNTAIN

THE FRANK MOUNTAIN—A few miles south of Bethlehem a lofty artificial hill had been thrown up by Herod, and here he was buried with great ceremony. The family hired mourners to cry for them while they themselves engaged in debauchery that ended in a big row over the estate, which was finally settled in Rome by the emperor.

RUINS OF THE HERODIUM (FRANK MOUNTAIN)—This is all that is left of the tomb of the pompous and blood-thirsty Herod, whose name has been a mock word in the mouths of millions during the last twenty centuries.

RUINS OF THE HERODIUM

THE ANGEL'S MESSAGE—"But when Herod was dead, an angel

Merson

THE ANGEL'S MESSAGE

MOUNT CARMEL

of the Lord appeared in a dream to Joseph in Egypt, saying, arise and take the young child and his mother, and go into the land of Israel, for they are dead that sought the young child's life. And he arose and took the child and his mother and came into the land of Israel." Matt. 2: 19-21.

MAP

MAP — Archelaus, who succeeded his father, was, if possible, worse than he and had even less brains. So when Joseph arrived at the borders of Israel "and had heard that Archelaus was reigning over Judea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into parts of Galilee; and came and dwelt in a city called Nazareth." The route must have led up the coast from Gaza to Mount Carmel, and from thence a day's journey across the plain to their old home that had been vacant since the "taxing."

MOUNT CARMEL—The last night of their trip was spent at Mount Carmel, says a tradition, where were laid the scenes of Elijah and Ahab and the priests of Baal, and was afterward the retreat of Elisha.

RETURN

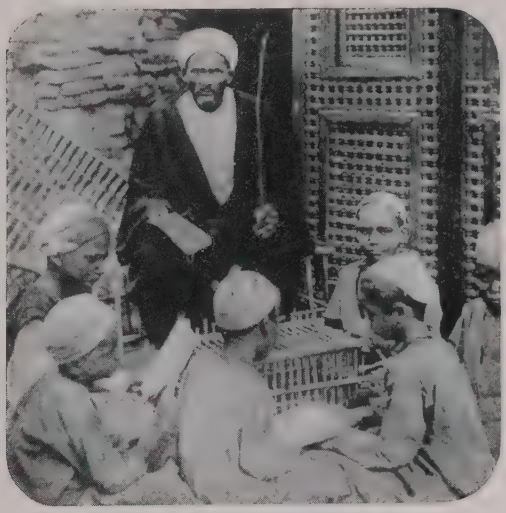
RETURN — Here among the hills of Galilee we come to Nazareth again, where the Holy Family enters into a life of comparative seclusion for many years.

THE RETURN TO NAZARETH — At last they arrived at the old home. It must have been a most refreshing thing to be with friends again, where they could converse in their own tongue, and where the members of their own families would listen with keenest interest to the marvelous story of all the things that had happened. To the parents of Joseph and Mary, it must have been as though their children had arisen from the dead, for from

THE RETURN TO NAZARETH

the nature of the whole combination of incidents, they had been absolutely lost to them all this time, and now that they are found, there is a happy meeting. In all time, there has never been a story so interesting as that which must have been told by Mary to her parents upon her return.

A Native School—We do not get another glimpse of Jesus until he is twelve years old. All that is said of him is: "And the child grew and waxed strong, filled with wisdom and the grace of God was upon him." It was during this interval that Jesus got his education. It is certain that there were schools among the Jews in those days and great pains were taken in the education of the boys. Besides having splendid instruction at home by devout parents, Jesus must also have been faithful in attendance at the regularly established school in Nazareth.



A NATIVE SCHOOL

Modern School in Nazareth—To this day Nazareth has as good schools as may be found in Palestine. The people are well informed and are kindly in their attitude toward all who visit the beautiful little city.

MODERN SCHOOL IN NAZARETH

THE VIRGIN'S FOUNTAIN—It has been stated before that the sites of cities in Palestine were determined by the location of springs. Were it not for this spring there would not have been a Nazareth. Mary, just like other women of her country, must have carried water for her home from this very spring, and as soon as Jesus could walk he must have accompanied her here day after day. So there is no question that he has been

THE VIRGIN'S FOUNTAIN

Winterstein

JESUS AND JOHN

upon this very spot time and again, although there is no record of what he did.

Jesus and John—Mary and Elizabeth, as has been seen, were fast friends. Their experience at Ain Kairim would surely lead them to keep in touch with each other as their children developed from year to year. So when the mothers would meet and talk of these more profound things, Jesus and John must have played together; sometimes among the Judean hills and then again at Nazareth. But whether they had any conception of their later mission, at this time, it is impossible for us to know.

THE BOY JESUS

The Boy Jesus—Jesus is now a boy of twelve, and has responded to instruction at least as readily as any boy who is able to stand at the head of the "A Class." Being an ideal boy, as he surely must have been, he grew in favor with all who knew him. We will soon see that he had fairly mature opinions, and he learned by not being too backward to ask questions.

Map—Jesus is now starting on his first trip to Jerusalem as a Son of the Law, to attend and take part in a Jewish feast, the Passover. The most important places along the route are marked on the map. So you will note their location and we will see them in passing.

MAP

PLAIN OF ESDRAELON—As the merry crowd started from Nazareth to this feast, they came down the steep hill upon which the city stands, and were immediately upon this historic plain. It would have been very natural for Joseph to explain to the boy that it was out there that Saul, the first king of Israel, had fought his last battle and lost his life, and with a smile to have told him of the curious manner in which Gideon scared the life out of the Midianites with his torch and pitcher brigade.

PLAIN OF ESDRAELON

DOTHAN—A few miles farther south they came to a little hill called Dothan; then came a real boy's story.

DOTHAN

Here Joseph met his brothers and they put him in a pit to die because they were jealous of him. Afterwards they lifted him out and sold him to a band of traders who took him down into Egypt and he was sold into slavery. Then the Holy Family must have had a long talk about their sojourn there and the boy Jesus was greatly thrilled as they traveled on to Jerusalem.

JACOB'S WELL

JACOB'S WELL —They passed Samaria and Shechem in silence. Jews and Samaritans hated each other. Jews would often go miles out of their way rather than set foot on Samaritan soil, but we will presume that this party passed through.

Now they come to Jacob's well and their conversation turns to Abraham, who built the first Jewish altar here, and Jacob who buried his idols here. He bought this land and dug this well. Joshua and many other mighty men of Israel have been in this very place, and Joseph told the boy all about it.

SHILOH—About the evening of the third day they camped at Shiloh. There was not much more to be seen there then, than you see to-day. But when the boy inquired, he was told of the grand old tabernacle that had stood there for three hundred years; how it had been the meeting place of Israel for generations. And then Joseph might have told the story of Eli, the priest, and the little boy Samuel, who was dedicated to the Lord here by his mother; the boy who became the mighty prophet and anointed David, their grandfather, as king to succeed Saul.

SHILOH

JERUSALEM—Then there is Bethel, Rama, Mizpeh, Gibeah, and many other places located on their road, so that this one trip would be a liberal education if an intelligent explanation were given. But now the sight of all sights burst upon their view—Jerusalem. Here

Mengelberg

HOLY FAMILY NEARS JERUSALEM

David had reigned, and many noble kings after him. The temple was here, and at that time stood on the spot where you see the dome. To a boy who was coming to observe his first Passover, it was the center of the world.

Holy Family Nears Jerusalem—The artist here pictures the happy boy as he looks for the first time on the Holy City. It would be interesting to know whether he is thinking of the joy of participating in the week of celebration, or whether he anticipates the stubborn resistance he is to receive later, culminating with the tragedy of the cross. We are inclined to believe that he, being eager to learn, was happy in being permitted to add to his store of information by mingling with the people.

JERUSALEM

Jesus and John—We are told nothing of the details of the feast which lasted a full week. But we may be certain that Zacharias and Elizabeth were there if they were still alive; at any event, John the Baptist was there, for it was his twelfth year also and his first Passover, when he, too, became a "Son of the Commandment." The two must have "chummed together"

BEEROTH

and spoken timidly of the wonders of the Holy City, the temple, and the great feast occasion.

BEEROTH—The week quickly passed and all the Nazarenes, having camped together, started upon their return. It must have been afternoon when they started, if as tradition states, they reached Beeroth at nightfall. It is only ten miles north, but to this day tourists who make this nothern trip generally spend the first night at Beeroth, or rather at Ramallah, which is less than a mile from it.

JESUS LOST—Whether it was at Beeroth or somewhere else that they camped, it was to their surprise that they missed the boy, Jesus. They sought him

JESUS LOST

Reni

JESUS AND JOHN

Hofmann

JESUS AND THE DOCTORS

among the tents of the whole company; and when all joined in the search without success, they were filled with dismay and Joseph and Mary immediately returned to Jerusalem in search of him.

JESUS AND THE DOCTORS—Jesus must have been quite mature for his years, else his parents would have exercised a keener oversight over him, even though, it is presumed, the family had a distinct understanding just when and where they would meet for the return trip to Nazareth. Jesus had been so eager in his quest for information that he apparently forgot all about his appointment to meet the family for the trip home. He was hearing the discussions of the doctors in the temple, and finally mustered courage enough to venture a few questions. "And when they heard him, they were astonished at his understanding and answers." Luke 2: 40-46.

JESUS FOUND

JESUS FOUND—Joseph and Mary probably turned back the same evening that Jesus was missed, but they were searching Jerusalem three days before they located him. Most grown-ups looked with awe upon the Sanhedrin and very few ever ventured into its sessions, so this would be the last place they would look for a boy of twelve. But finally, for some reason, they

JESUS RETURNED TO HIS PARENTS

deciding to extend their search there, to their surprise Jesus was found in the midst of the teachers and doctors of Israel.

JESUS RETURNED TO HIS PARENTS—"And when they saw him they were amazed, and his mother said unto him, Son why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, how is it that ye sought me? Wist ye not that I must be about my father's business? But they understood not the saying, which he spoke unto them, and he went down with them and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart." Luke 2: 48-51.

HE WAXED STRONG

He Waxed Strong—All that we know of the next eighteen years of Jesus' life is told in one sentence, but that sentence sets forth four qualities that marked his life: he was studious; he was regular in his habits; he was devout; he was courteous. For we are told that "Jesus increased in wisdom and stature and in favor with God and man." Luke 2: 52. This is all the information the sacred writer has left us, but it is quite inclusive.

A NAZARETH CARPENTER SHOP

A Nazareth Carpenter Shop—Joseph, as has been seen, was a carpenter earning his living by his trade in Nazareth, so you will be interested in seeing a carpenter shop in that same city as it is to-day. The tools used there now are very primitive, but they are no doubt an improvement over those of Joseph's day. There are more carpenters in Nazareth than any other Palestine town of many times its population, and they engage in making souvenirs for the tourist trade. Naturally a piece of work done by a Nazareth carpenter would be highly prized by any one inclined toward the church.

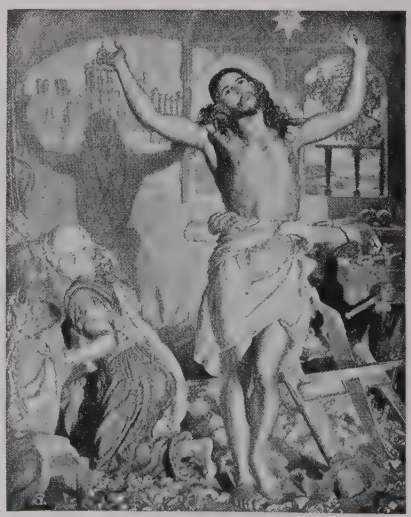
Jesus, the Carpenter—Jesus must at first have run errands for Joseph, and finally assisted him at the

JESUS, THE CARPENTER

bench, making himself generally useful. The idea of his being a dreamer and lying lazily about the house can not be true, for this kind of boy could not gain favor either with God or man.

THE HOLY FAMILY AT WORK—We would love to know the thoughts of Mary during all these years after all the unusual happenings she had experienced. It is not, however, likely that she ever thought of the cross, or of the bitter opposition that was later to be pitted against him. The artist in this beautiful picture conveys the idea that while the cross was accidently formed by the combination of tools, Mary was so absorbed with her boy that she failed to see that symbol.

SHADOW OF THE CROSS—But this artist would make her see the shadow of the cross at a later date, which struck horror to her soul. But we will never know her mind; nor will we ever



SHADOW OF THE CROSS

Hofmann

HOLY FAMILY AT WORK

be informed of the hundreds of interesting incidents that must have occurred at Nazareth during these years.

THE CARPENTER SHOP

THE CARPENTER SHOP—This little chapel stands on the spot where Joseph's carpenter shop stood when Jesus assisted him at his labors. It may or may not occupy the site it claims to, but it is not far from it. The fact that we see the hills and the valleys he saw, and the same city in which he lived, lends reality to this portion of his life about which so little has been said by the writers of the scriptures.

THE ALTAR

THE ALTAR—Before this altar, thousands of knees have bowed where Joseph and Jesus wrought with

their hands and "by the sweat of their face, ate their bread."

Questions

Why did the Holy Family leave Bethlehem? Where did they go? What direction is Egypt? What kind of country lies between? What kind of country is Egypt? Where did they stop first? Who had lived here centuries before? What is said of old Cairo and its church? What great monuments in Egypt? What river? What great Jewish leader was born there? How long did Joseph and Mary remain? What became of Herod? Where did he die? What is said of his cruelty? Who succeeded him? Where was he buried? How did Joseph hear of his death? What did he then do? To what city did he come? What is said about Nazareth schools? Do you think Jesus attended school? Where did he go at the age of twelve? Tell about his being lost? Where was he found? How long had he been lost? What did he say when the parents found him? Did he return with them? What was Joseph's business? How long did Jesus now remain in Nazareth? What is said of his life during this time?

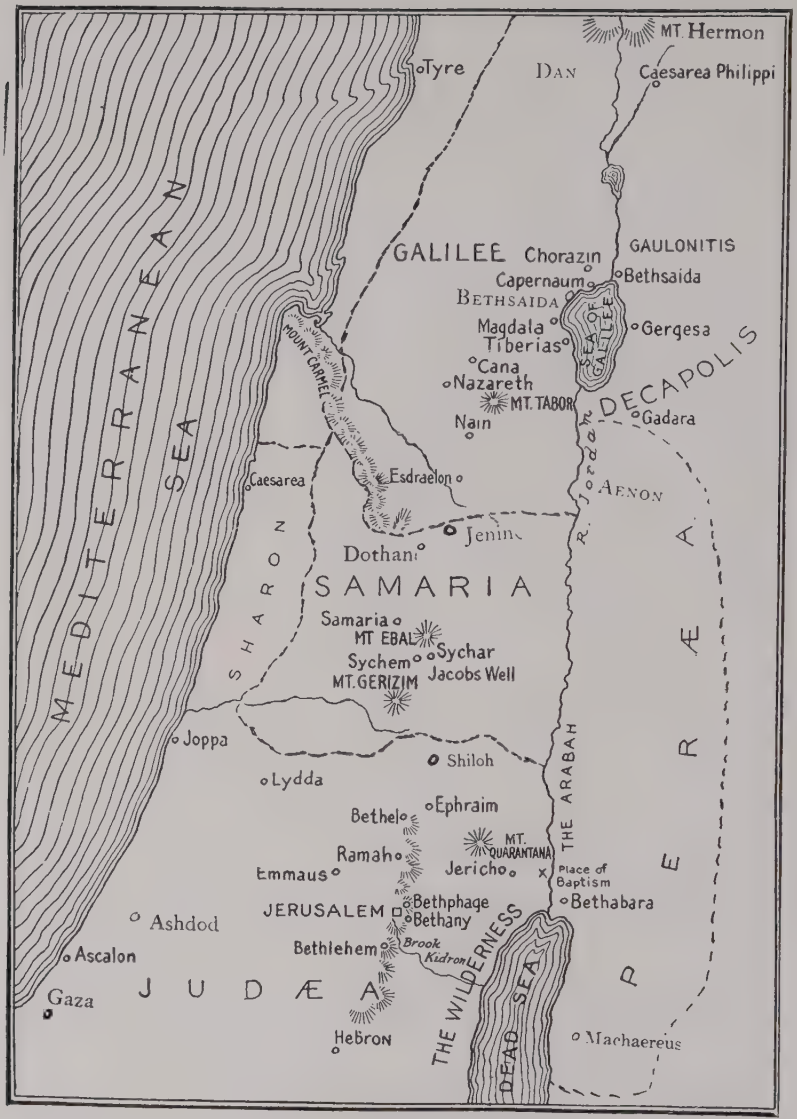
JOHN'S INTRODUCTION OF JESUS

INTRODUCTION TO CHAPTER IV

CHAPTER three related the story of Jesus' escape from the sword of King Herod. He was taken by his parents to Egypt, and during their sojourn there Herod died. When Joseph received the information of the king's death, he returned to Nazareth, and nothing more is said of the Holy Family until Jesus was twelve years of age. At this time he went with his parents to a Passover feast at Jerusalem, where he attracted the attention of the learned doctors. He then returned to Nazareth, where, it is presumed, he spent several years in study, though nothing is reported of him in the Gospels until he arrived at the age of thirty, when he met John the Baptist at the Jordan.

Cornicelius

THE TEMPTATION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Tiberias
Gergesa
SEA OF GALILEE
Cana
Nazareth
MT. TABOR
DECAPOLIS
Nain
Gadara
MOUNT CARMEL
MEDITERRANEAN SEA
Caesarea
Esdraelon
R. Jordan
AENON
Jenin
Dothan
SHARON
SAMARIA
Samaria
MT EBAL
Sychar
Sychem
Jacobs Well
MT. GERIZIM
PERÆA
Joppa
Shiloh
Lydda
THE ARABAH
Ephraim
Bethel
MT. QUARANTANA
Ramah
Jericho
Place of Baptism
Emmaus
JERUSALEM
Bethphage
Bethany
Bethabara
Ashdod
Brook Kidron
Ascalon
Bethlehem
THE WILDERNESS
DEAD SEA
Gaza
JUDÆA
Hebron
Machaereus

MAP

Chapter IV

JOHN'S INTRODUCTION OF JESUS

Map—"Now in the fifteenth year of the reign of Tiberias Cæsar, Pontius Pilate being the governor of Judea, and Herod (Antipas), being the Tetrarch of Galilee, and his brother Philip being Tetrarch of Iturea; and Lysanias the Tetrarch of Abilene; Annas and Caiaphas being the high priests; the word of God came unto John, the son of Zacharias, in the wilderness." Luke 3: 1-2.

JOHN THE BAPTIST

John the Baptist—Jesus and John are now thirty years old and the time is at hand when Jesus must appear and make his mission known among men. But before this appearance, as the prophet, Isaiah, had predicted, there must be heard "the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." As we have seen "the word of the Lord came unto John"; so, "In those days came John the Baptist, preaching in the wilderness of Judea, and saying repent ye for the kingdom of heaven is at hand." Matt. 3: 1-6.

An Oriental Costume—Like the common folks of Palestine to-day, John wore a cloak woven from camel's hair, which he kept belted with a leather strap. There was nothing peculiar or eccentric about this,

AN ORIENTAL COSTUME

except that it marked him as a peasant, and was in contrast with those who wore "purple and fine linen," and the showy uniform of the leaders and teachers of his time. He was interested only in faithfully executing his mission, and his absolute loyalty to this was proven time and again.

The Locust—We are also told that "his meat was locusts and wild honey." The Palestine locust resembles our grasshopper and when properly prepared is considered a delicacy in that country to-day. Bees would hive in the ledges of rocks, and in hollow trees, as they do to-day in the hill country of our own land, and John seemed to be able to supply himself with wild honey from these sources, thus being independent and free of any outside financial support.

THE LOCUST

Scenes in the Wilderness—John's first

preaching was in the wilderness of Judea (Matt. 3: 1). It may seem strange that he would begin his ministry in a desert like this where there is neither food, shelter, nor water, but it is possible that this was the very first reason for the multitudes coming to him. John was a wise preacher, caring little if they did consider him a bit eccentric if that would give him a hearing. Then, too, his message to the people here did not call for a definite commitment, as it did afterward when he came down to the Jordan, but was rather an introduction, preliminary to the actual beginning of his ministry.

SCENES IN THE WILDERNESS

THE JORDAN RIVER

THE JORDAN RIVER—John had only preached in

the wilderness. But he goes down in the Jordan valley now. "And there went out unto him all the land of Judea and they of Jerusalem and were all baptized of him in the river Jordan, confessing their sins." John did not go out to the people, but they "came to his preaching" which was confined to the Jordan valley, without a single exception, as far as we are informed.

THE PREACHING OF JOHN—John might have appeared uncouth in his manner and dress, but "the word of God *came* unto him," and his message was with power. It drew Pharisees and Sadducees, as well as the common people. But to John a man was a man regardless of his station, and as he looked upon these dignitaries, he said, "You brood of vipers, who told *you* to flee from the coming wrath." Imagine the consternation of these haughty and selfrighteous leaders to be so bluntly addressed by a common peasant and to be refused baptism by him.

JOHN AND THE PHARISEES

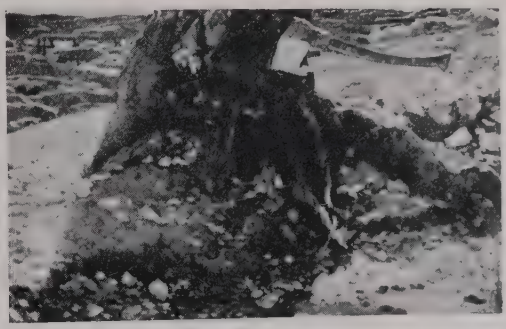
JOHN AND THE PHARISEES—But they must have been deeply impressed for they evidently inquired what they should do when John refused to baptize them, and he replied, "Bring forth therefore fruits worthy of repentance." A new era is to begin, a new system is

THE PREACHING OF JOHN

JOHN SPEAKS TO ALL

about to be born out of the old one. To be a son of Abraham merely after the flesh means nothing in this new Kingdom, of which the New King is soon to appear. So "do not begin to say within yourselves, we have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."

JOHN SPEAKS TO ALL—These uncompromising words to the Pharisees who had lorded it over the people for generations, aroused a tremendous interest among the throng and they were moved to inquire what they should do; and he said "If you have two coats, give one to your neighbor if he has none, and likewise divide your food." To the publicans he said, "exact only what is due," and to the inquiring soldiers he said, "Do violence to no man, do not accuse your prisoner falsely, that you may collect a bribe, but be content with your wages." Luke 3: 1-14.

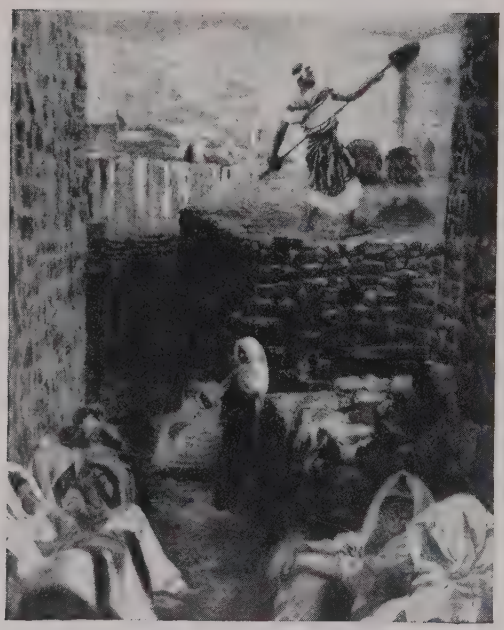


THE AXE AND THE TREE

THE AXE AND THE TREE—There was an intense seriousness in John's preaching. We can fairly hear him say, you Pharisees keep the law with an empty formality; you have sacrificed animals to the Lord while your hearts have been far from him; you could refuse to feed your starving mother and feel justified if only you went through the formalities of worship and wordy prayers. "But from this time," he adds,

"the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is cut down and cast into the fire." Matt. 3-10.

Winnowing Grain—In Palestine threshing is done by spreading the wheat on a level place while oxen trample over it again and again until it is ground into a powder, then when the breezes arise the whole mass is thrown into the air; the chaff being blown away and the grain falling to the ground. These people who had heard John seemed ready to receive baptism now, but he fearing it might be merely an empty ceremony, said, "I indeed baptize you in water, but one mightier than I, whose shoes I am not worthy to stoop down and unloose; he shall baptize you in the Holy Spirit and in fire." But be careful, he warned them, "His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into the garner, but the chaff he will burn." Luke 3: 15-18.



WINNOWING GRAIN

The Jordan—The words had a telling effect upon the people, who must have convinced John that they

were sincere, for "all the people were baptized." Luke 3: 21.

THE JORDAN

Peter, Andrew, Philip, and Nathanael, who were introduced to Jesus more than a month later and became his faithful followers, give us a glimpse of the nature of the crowds that thronged him in his preaching. John had selected an ideal place for his work; there was room enough on this plain for the multitudes that came; the weather was warm at all seasons and there was water in abundance for baptismal purposes.

JESUS BAPTIZED

JESUS BAPTIZED—Jesus was still living in Nazareth when he heard of John's good work on the Jordan, so he came down to be baptized also. At first John seems to have refused, saying, "I need

DESCENT OF THE HOLY SPIRIT

to be baptized of thee." But Jesus demanded: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and John baptized him. Matt. 3: 13-15.

DESCENT OF THE HOLY SPIRIT — John had been promised that a certain sign should be given him when he had baptized the Son of God (See John 1: 33, 34), so Jesus "straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him and there came a voice from Heaven, saying, thou art my beloved son in whom I am well pleased." This divine manifestation convinced John and was the signal for Jesus to formally enter upon his work of providing salvation for the whole world.

QUARANTINIA

QUARANTINIA (Close)

QUARANTINIA—Across the plains of Jordan, a distance of six miles, rise the mountains of Judea and the wilderness stretches to the west and south for many miles. Back there John had opened his ministry and there Jesus is said to have gone immediately after his baptism for a short season.

QUARANTINA (Close)—"Then Jesus was led up of the spirit into the wilderness to be tempted of the devil," and remained and fasted there for forty days. Tradition points to this mountain, also called "the Mount of Temptation" as being the very spot where our Lord kept the fast and where this series of temptations occurred.

VIEW FROM THE SUMMIT

View From the Summit—Here, high above the multitudes of Jericho, and with the desert behind him, Jesus found an ideal place to meditate undisturbed upon his future course. As both Moses and Elijah had done on Mount Sinai, so for forty days Jesus fasted and thought and prayed on this dreary mountain.

JESUS, THE CHRIST

Angels Ministered Unto Him—"After Jesus had fasted forty days and nights he became hungry, and in this weakened condition, he was tempted by Satan, who made three proposals to him. In what form Satan appeared to Jesus we do not know. We do know that the devil repeatedly tempted him to become a man of the world, and that Jesus stedfastly rebuked him each time. Then Satan left him and angels came and ministered unto him.

Jesus, the Christ—Jesus Christ proved himself the master. This series of temptations identifies him with human kind in all that it has to endure, and shows him capable of the fullest sympathy with men and women in all of their problems. His course was now plain; from here he started upon that glorious mission

ANGELS MINISTERED UNTO HIM

which had its culmination in Calvary and the resurrection. This is not the only time he was visited by Satan, for it is definitely stated that he only "departed from Jesus for a season" (verse 13). He returned over and over again and never gave up until Jesus' last breath had gone. One of his last proposals was, "If thou be the Son of God come down from the cross."

BETHANY BEYOND JORDAN

BETHANY BEYOND JORDAN—John had continued his preaching during the forty days that Jesus was in the wilderness, but he had crossed the Jordan and was at Bethabara when Jesus returned. In the meantime, the Jews in Jerusalem had heard of John's phenomenal success and had sent a number of priests and Levites to inquire whether he claimed to be the Christ. His answer was an emphatic "No;" but he added, "There standeth one in this crowd whom ye know not; he it is who is coming after me. I am not worthy to unloose his shoes." Jesus was at that time in the crowd, but it seems that he was not pointed out to this committee from the Holy City. John 1: 19-28.

BEHOLD THE LAMB OF GOD—The priests and

BEHOLD THE LAMB OF GOD

Levites must have returned to Jerusalem the same night they received John's answer. It would be interesting to know whether John and Jesus had conversed over the future kingdom, and whether they spent the night together. They might have done both. We do know, however, that the next day John saw Jesus coming and he said to the people, "Behold, the Lamb of God which taketh away the sins of the world," and adds, when you know him you will prefer him to me. If Jesus came on and mingled with the crowd, there must have been a great demonstration, and he must have had many questions asked him—but there is no record of it.

JOHN POINTS OUT JESUS TO HIS DISCIPLES

JOHN POINTS OUT JESUS TO HIS DISCIPLES—Another night passed, and "the next day" be-

fore the great throng had assembled, John was standing by the river bank with two of his disciples, Andrew and Philip, who apparently had not been present the day before when Jesus had been pointed out. The three were evidently talking about Jesus, and just then he passed by and John said, there he is now; "Behold, the Lamb of God." John 1: 35-36.

THE FIRST TWO DISCIPLES

THE FIRST TWO DISCIPLES — Jesus did not come over to where John was talking, but passed on for some reason. But Andrew and Philip set out after him, and when presently Jesus turned and saw them following him; he said, "are you looking for something?" And they said, yes, we would like to know where you live. He said, then "come and see," and they spent the day with him. John 1: 37-39.

ANDREW AND PETER—It must have been a wonderful day for the two men, for when they left him they were thoroughly convinced that Jesus was the Christ. Immediately Andrew found his brother, Simon Peter, and enthusiastically said, "we have found the Messiah." When the two brothers came to Jesus, the Lord said to

ANDREW AND PETER

the one, "Thou art Simon the son of Jona (John), but thou shalt be called Cephas (a stone). The brothers were greatly surprised that Jesus knew Peter's name before he had been introduced to him.

NATHANAEL UNDER THE FIG TREE—Jesus had learned that Andrew and Peter lived in Bethsaida and as he was going up that way himself, they agreed to go together; and since Philip also lived in Bethsaida, Jesus invited him to accompany them, and they were all to start next day. Nathanael was a friend of Philip and lived in Cana, which lies on their route. He was then in the shade of a fig tree talking to some acquaintance when Philip went over to ask him to join the little company and go with them as far as Cana. John 1: 43-44.

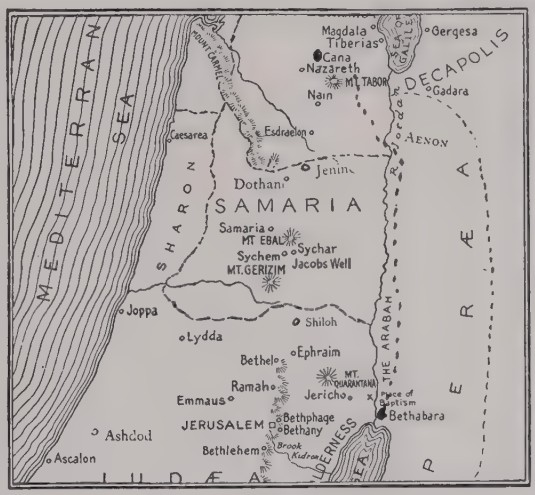
NATHANAEL AND PHILIP—Philip earnestly said to Nathanael: "We have found him, of

NATHANAEL UNDER THE FIG TREE

Morgan

NATHANAEL AND PHILIP

whom Moses in the law, and the prophets did write, Jesus of Nazareth. But Nathanael said, "Impossible, can any good thing come out of Nazareth?" But Philip said, "come and see." As they approached him, Jesus said, "Behold an Israelite in whom there is no guile." Nathanael was astonished and said, "Whence knowest thou me?" and Jesus answered him that he had seen him some time before, under the fig tree. Nathanael replied, "Master, thou art the Son of God, thou art the King of Israel."



MAP

MAP—The next morning the five young men started on the three days' journey to Cana. Setting out from Bethabarah, east of the Jordan, their road led up the valley. They would cross at Bethshan and bearing a little to the west, pass Mount Tabor, and then on north to Cana.

CANA OF GALILEE—Cana is a pretty little Christian village to-day. Then, it was the home of Nathanael. As might have been expected, by the time they had reached there, Jesus had welded their hearts together and they all wished to remain with him, so the entire party decided to tarry with Nathanael for a few days and then go over to Bethsaida and Capernaum and

CANA OF GALILEE

visit with the other members of the group a few days before they went to Jerusalem to attend the Passover, which was near at hand.

WEDDING AT CANA—During the stay at Cana there was a wedding in the home of a friend, or possibly a relative of Joseph and Mary, and the latter was invited. Jesus being in the village at this time, of course, was invited and the invitation was also extended to his newly made friends, and they all attended. Mary's presence there may be accounted for by the fact, first, that Nazareth was only four or five miles away; or second, as some scholars have suggested, that Joseph is dead now and Mary at this time may be making her home in Cana with relatives. John 2:1.

WEDDING AT CANA

WATER MADE WINE—The wedding festivities

Lutzow

WATER MADE WINE

progressed beautifully, but the bridegroom had not provided enough wine and the supply was soon exhausted. Mary, seeing the embarrassment of the host, inquired of Jesus whether he would not do something to help him out of the difficulty. Jesus rather hesitated at first, but finally he said to the servants, fill up those six pots with water; this having been done, he said, "draw out now and bear unto the ruler of the feast." The water had become wine, and when the ruler saw it he exclaimed that it was better than the first and the feast went on. This was Jesus' first miracle. John 2: 2-11.

THE WELL AT CANA

THE WELL AT CANA—Cana has a single spring, and this is it. So we are sure that the water which was made wine was taken from this very fountain. The people of Cana still come here for water and as they sometimes tarry for a moment, often discuss this very incident. It is a beautiful sight when at evening time the shepherds bring their flocks here for water and a large crowd assembles to discuss the happenings of the day, and to get water to supply the household needs.

THE CHURCH OF CANA—This is Cana's beautiful

THE CHURCH OF CANA

though poor, like all village people of Palestine, have a high standard of manners, and as far as we have observed, are the only people in the Holy Land who do not attempt to extract all the "bakshesh" (gift) possible from the pilgrim and tourist. The value of this grace can

little Greek church, said to occupy the spot where the feast was given and where Jesus performed his first miracle.

THE GREEK PRIEST OF CANA—The priest is a very fine and accommodating old man; he has a delightful family and the courtesies they show to the stranger have no bounds.

PEOPLE OF CANA—The people of Cana

THE GREEK PRIEST OF CANA

be thoroughly appreciated only by those who have actually traveled in that land.

PEOPLE OF CANA

MAP—Capernaum is some fifteen miles from Cana and we will follow Jesus and his little company over there at this time.

SEA OF GALILEE—So far as we are informed by the Bible story, up to this time, Jesus had never seen the sea of Galilee. But now that he is to visit a while with Andrew, Peter, and Philip, he gets his first glimpse of the quiet sea from the western slopes. The scenery is beautiful, the crops are abundant, the whole shore is alive with a cosmopolitan population, and the breezes of blue Galilee are bracing. Jesus immediately decided that this is the place

MAP

SEA OF GALILEE

where he should be able to perform some mighty works.

BETHSAIDA — Jesus and the four friends arrive here in Bethsaida accompanied by Mary, his mother, and her other sons who are all younger than Jesus. He probably did nothing extraordinary at this time, but it is safe to say that his brief sojourn here with the three fishermen was a pleasant one, and that his hosts had seen enough of him to have a desire to remain in his company as long as possible. It can not be definitely determined just how long they tarried here, but they were in Jerusalem, eighty miles south, by the following Friday evening.

BETHSAIDA

Questions

What is now the full name of John? What did he do at the age of thirty? Where did he preach? What did he eat? With what was he dressed? On what river did he now preach? To whom did he preach? What did the Pharisees say? What was his reply? Did Jesus and John now meet? Why did Jesus come to John? Did John baptize him? In what river? What happened after his baptism? Where did Jesus then go? Speak of his temptation. How long did he fast? Who then ministered unto him? What was John doing while Jesus was fasting? What did he say upon Jesus' return? Name two men who followed him. Who did Andrew bring? Who introduced Nathanael? Where did Nathanael live? Where did the others live? On what sea is Bethsaida? Where did Jesus and the four go first? What happened at Cana? What woman was there? What did Mary do when the supply of wine gave out? Tell about the first miracle? What was said about the wine? Is there still a town called Cana? Where did they go from Cana? Did Nathanael go? Of whom did the party consist?

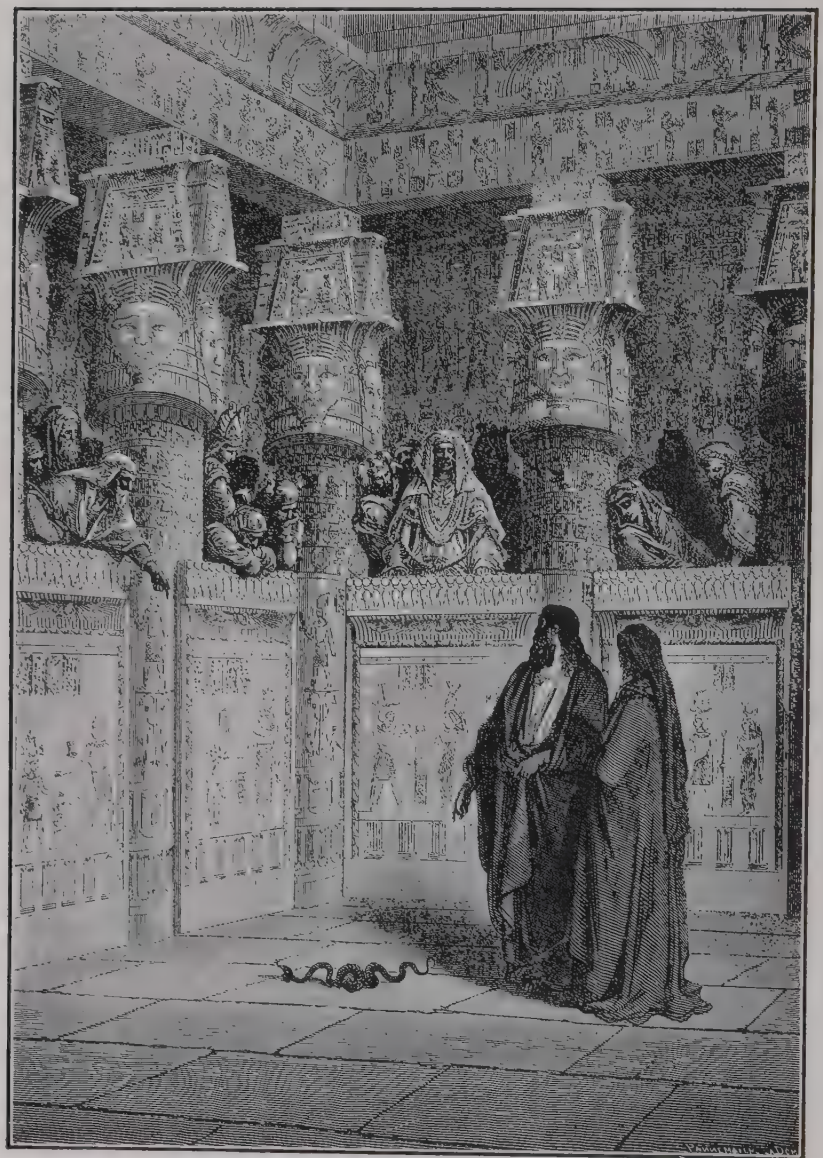
OPENING EVENTS IN CHRIST'S MINISTRY

INTRODUCTION TO CHAPTER V

Both Jesus and John the Baptist are now thirty years old. John begins to announce the coming of the Messiah and preaches repentance and remission of sins. Baptism held a prominent place in his program, and in the midst of his campaign Jesus came to him and received baptism at his hand and was publicly announced as the Son of God. Immediately after his baptism he went into seclusion and fasted for forty days, and at the end of this time he was tempted by the devil. He was master of the situation and returned to John, who again proclaimed him to be the Lamb of God. Jesus immediately gained a few followers, who accompanied him to Cana, where he performed a miracle, and they moved on to Capernaum, where they remained a few days until the next Passover.

Dingwall

THE SOWER



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MOSES AND AARON BEFORE PHARAOH

Chapter V

OPENING EVENTS IN CHRIST'S MINISTRY

Moses and Aaron Before Pharaoh—After the Jews had been in captivity in Egypt for a long time, God sent Moses and his brother Aaron to Pharaoh to ask him to release them. The monarch looked upon the brothers' request very lightly and demanded the taskmasters to lay heavier burdens upon Israel, thinking this would subdue the people and suppress Moses.

THE LAST PLAGUE

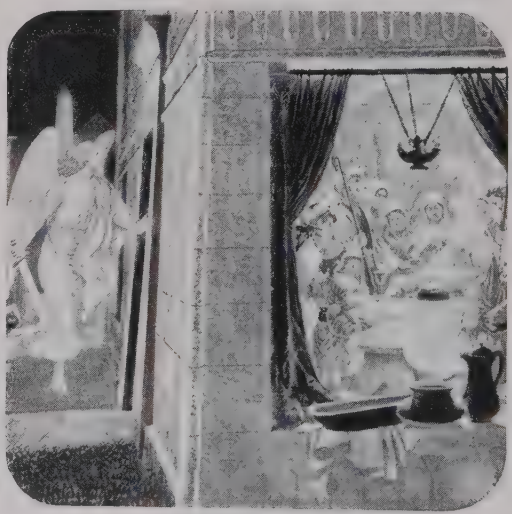
The Last Plague—But Pharaoh miscalculated his problem. The God of Israel was determined to deliver his people, and during a considerable period he visited ten terrible plagues upon the country. The tenth plague was the most severe. The first-born of every Egyptian home died in a single night, so that there was not a family in Egypt that was not mourning for their loved ones, the victims of the plague. Pharaoh himself mourned with the peasant, for the angel of death had also visited his home.

The Blood of the Lamb—God had directed that each family in Israel slay a lamb that same night and

THE BLOOD OF THE LAMB

that the head of the family take the blood of the lamb and strike it on two side posts and upper door post of his house. Then they were to eat the lamb, finishing the meal at midnight, for at that hour one in every Egyptian family would die, and while the consternation was upon Egypt, Israel was to take advantage of the situation and flee out of the country. The complete story is told in Volume II.

THE PASSOVER—The blood-stained threshold indicated Jewish occupancy, and as the angel came to that house and saw the blood stains, he passed over it and no death occurred there. This marvelous deliverance has been celebrated



THE PASSOVER

by Israel every year from that time until this present day in the Feast of the Passover. When Jerusalem was in her glory and the temple was there this feast was very elaborately celebrated, and Jews from all parts of the world were in attendance. It was the Passover that Jesus attended when he was twelve years old and which afterward, no doubt, he observed regularly every year.

GOING UP TO JERUSALEM—We left Jesus and four disciples in Bethsaida in the previous chapter, where they remained until "the Jews' Passover was at hand and Jesus went up to Jerusalem," accompanied by the four disciples. John 3: 13.

GOING UP TO JERUSALEM

JESUS AND THE MONEY CHANGERS—All who came to this feast offered a burnt offering, but since they could not all drive a sheep before them for that purpose, there were those in Jerusalem who offered such animals for sale to the visitors; they also exchanged the foreign money, which was considered unholy, for the sacred temple shekel. Compeition became so keen among Jerusalem Jews, that in crying their bargains they would fairly drown the voice of the priests and disturb the services. There was a bazaar area in the temple courts, but in their attempt to press their sales they came

so near the altar that they encroached upon forbidden ground. This, to Jesus, was so sacrilegious that he drove out the animals and those that sold them, together with the money changers, overturning their tables and branding them as a gang of thieves operating in the house of God. John 3: 14-22.

THE TEMPLE—The bazaar district is indicated by the X. This is where these sellers should have been. The O indicates the place they were operating when Jesus drove them out. They could not have been in this sacred place except by the consent of the temple officers, who ever ready to receive a bribe, made the concession.

THE TEMPLE

THE ANGERED AUTHORITIES—This sudden outburst from a strange young Galilean at once brought criticism from the Jerusalem Jews, likely those who had some part in the special arrangement with the traders, "and they answered and said unto Jesus, what sign showest thou unto us seeing thou doest these things?" "Jesus answered and said unto them: destroy this temple and in three days I will raise it up." In this answer Jesus referred to his death and resurrection, but the meaning

Kirchbuck

JESUS AND THE MONEY CHANGERS

did not get over to the Jews, who answered: Impossible, for it took forty-six years to build this temple. John 2: 17-22.

THE ANGERED AUTHORITIES

MANY BELIEVED—Jesus was in Jerusalem fully a week and during this time he did many miracles, or "signs" as they are called (John 3: 23 and 3: 2), but just what they were we are not told. They must have been very convincing, however, for "many believed on his name when they beheld the signs," and among those whom he interested was at least one member of the Sanhedrin, a Pharisee and a ruler of the Jews, and perhaps there were others. John 3: 23-25.

MANY BELIEVED

JESUS AND NICODEMUS—After the close of one of these busy days, this "ruler of the Jews," Nicodemus by name, came to Jesus, that he might learn more of

HOW CAN THESE THINGS BE?

him through a personal interview. He opened his inquiry with the statement: "Master, we know thou art a teacher come from God." The fact that he used the word, "We," would imply that there were others who believed the same thing and that they had discussed the matter among themselves before he came to Jesus.

How Can These Things Be?—Jesus' answer took Nicodemus by surprise for he had tried to be an honest man. When the Master said, "Except a man be born again he cannot even see the kingdom of God," Nicodemus marveled and said, "How can these things be?" The ruler had been brought up a Pharisee, a literal observer of the law, but like all his kind he had a very vague conception of a spiritual kingdom.

THE SERPENT LIFTED UP

Wandsbecker Art Institute

JESUS AND NICODEMUS

The Serpent Lifted Up—Now it was Jesus' turn to be surprised. His very first interview with a leader in the Sanhedrin revealed the fact that they were grossly ignorant of the purpose of the Messiah. He said, "Art thou the teacher of Israel, and understandest not these things?" Do you not know that when the Israelites were bitten by serpents in the wilderness, God provided a cure for them, commanding Moses to raise a brazen serpent on a pole, and behold all who looked upon it in faith were healed?

JESUS LIFTED UP

Jesus Lifted Up—Then Jesus adds, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up that whosoever believeth, may in him have everlasting life." Nicodemus thought he understood the brazen serpent story, but that God's Son should be so lifted up was beyond his conception. Then Jesus continued, "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish, but have everlasting life." Nicodemus was a changed man when he left Jesus, for afterwards we find that he was classed as a believer, and he, with Joseph of Arimathea, buried Jesus at the close of the day of the crucifixion. John 3: 1-21.

MAP—JUDEA, AENON

MAP—JUDEA, AENON—The night of the interview with Nicodemus must have been the last Jesus spent in Jerusalem at this time, but he did remain in Judea for a while, together with his disciples, and even baptized some who applied to him, i. e., through his disciples. It is believed that he was merely supplementing John's work in so doing and that perhaps there was some understanding to this effect between the two. They were widely separated now for John was at Aenon near Salim. John 3: 22-24.

AENON—Thus, early in Christ's ministry the Jews became meddlesome and went to John while he was here at Aenon, and tried

AENON

to stir up trouble. They informed him that Jesus was conducting an opposition campaign to gain his disciples, and that he was actually baptizing people after John's method. John 3: 25-26.

JOHN ANSWERS THE JEWS—Then came those most unselfish and humble statements of John the Baptist. "He answered and said: Ye, yourselves bear me witness that I said, I am not the Christ, but I am sent before him," "He must increase, but I must decrease. He that cometh from above is above all; He that is of the earth (like ourselves) is of the earth, and of the earth speaketh. He whom God hath sent speaketh the word of God, the Father loveth the Son and hath given all things into his hand and he that believeth on the Son hath eternal life." These wonderful words forever settled this matter and John was never bothered with this question again. John 3: 27-36.

JOHN ANSWERS THE JEWS

JACOB'S WELL—When Jesus learned of the evil intent of the Jews to cause jealousy between his disciples and John's, he immediately left Judea and started for Galilee. It was perhaps because he did not wish the two groups of disciples to meet that Jesus decided to come straight north through Samaria instead of coming

JACOB'S WELL

up the Jordan Valley where John was then preaching, so he came to Jacob's Well, here pictured.

SHECHEM—Shechem is about a mile, around the base of Gerizim, from Jacob's Well, and while Jesus rested at the well the disciples came into this city to buy food.

WOMAN OF SYCHAR—It was about noon, and as Jesus sat by the well a woman from Sychar, less than a mile away, came for water. She did not speak to him, for the Jews and Samaritans had no dealings with each other. But Jesus, who had no such prejudices, broke the silence by asking the woman to give him a drink of water. The

SHECHEM

Copping

JESUS AND THE WOMAN

woman was astonished that any Jew would ask her, a Samaritan woman, for a favor and so expressed herself to him.

WOMAN OF SYCHAR

JESUS AND THE WOMAN — We are not told that she ever gave him the drink, although we may assume that she did. At first it seems she resented his request, but later she became so interested that all resentment disappeared. She was greatly puzzled at his discourse on the "Water of Life" and embarrassed when she learned that he could read the inner secrets of her life. She exclaimed spontaneously, "Sir, I perceive that thou art a prophet."

MOUNT GERIZIM

MOUNT GERIZIM—The woman then said, "Our fathers worshipped in this mountain; and

you say in Jerusalem is the place where men ought to worship"; but Jesus quickly answered, "Woman, believe me, the hour cometh when neither in this mountain, nor in Jerusalem shall ye worship the Father, for the hour is now here when the true worshippers shall worship the Father in spirit and truth." Jacob's Well is at the foot of Mount Gerizim and the Samaritan temple is on its summit, and for that reason she referred to "this mountain."

THE SAMARITAN TEMPLE

THE SAMARITAN TEMPLE—After the ten tribes were carried away by the Assyrians, the remnant amalgamated with colonists who were sent in from Media and other Assyrian provinces and were thereafter called Samaritans. They were hated by the Jews of Jerusalem because of their mixed blood and were forbidden to have any privileges of worship at Jerusalem, so this temple was built on Gerizim, overlooking ancient Shechem.

A SAMARITAN SERVICE—The members of this faith have now dwindled to about one hundred and fifty, but they are still faithful and every year keep the

Tidey

JESUS AND DISCIPLES AT THE WELL

Passover to the letter. Here is a picture of one portion of the service, made recently.

A SAMARITAN SERVICE

JESUS AND DISCIPLES AT THE WELL—Like the Jews, the Samaritans were expecting the Messiah to come, and Jesus told the woman plainly, "I that speak to thee am he." She was so interested that she left her water pot and ran to the city and told the people, "Come, see a man which told me all things that ever I did; can this be the Christ?"

SYCHAR

SYCHAR—In the meantime, the disciples returned and were astonished to find Jesus talking with a Samaritan woman, but they said nothing. And

though it was contrary to all their previous teaching, they followed Jesus over to Sychar where they all tarried two days with these heretofore despised Samaritans. It was the first time that any of these disciples had been under any other than a Jewish roof, but the whole city had come over and given them such an urgent invitation, that they went at Jesus' request, and this village of Sychar therefore can boast of hearing the first sermon that Jesus ever preached to a non-Jewish audience.

JESUS PREACHES TO SAMARITANS

JESUS PREACHES TO SAMARITANS—You can scarcely imagine the feeling of these disciples at mingling with other people than their own. It was a decided departure from all of their traditions. They must have felt embarrassed and entirely out of place at first, but when they saw the hearty response to Jesus' sermon, and had heard the "many" confess faith in Christ they were more at ease. The people exclaimed in their joy, as they addressed the woman, "Now we believe, not because of thy speaking; for we have heard for ourselves, and know that indeed this is the Saviour of the world." John 4: 27-42.

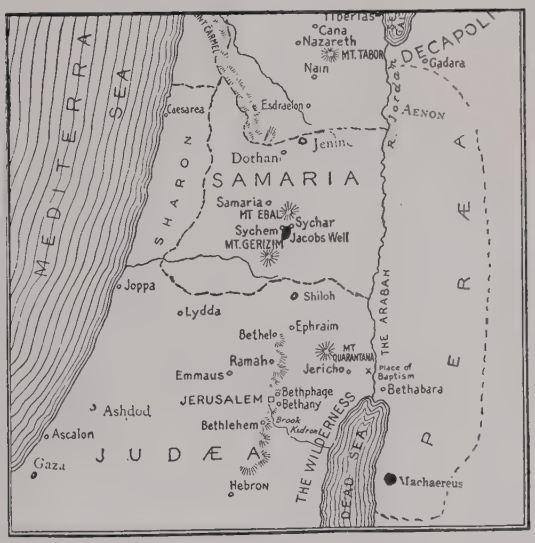
MAP—At this very time Herod (Antipas) was completing the city of Tiberias and he lived there most of the

Fattori

JOHN ACCUSES HEROD

time. He was the Tetrarch of Galilee and Perea which lay on the east side of the Jordan. He had fortified a city which he had built in the mountains east of the Dead Sea—which he called Machaerus, and divided his time between it and Tiberias on the sea of Galilee.

JOHN ACCUSES HEROD—Antipas was a profligate son of Herod the Great, and had alienated the affections of Herodias, the wife of his brother Philip, and they were living together. We have seen how John had scathingly denounced sin; and when he chanced to come in contact with this Herod, he dealt with him just as he had with all other sinners. He plainly told the monarch, that "it was unlawful for him to have his brother Philip's wife," and denounced him for "all the evil things which he had done." Luke 3: 19-20.



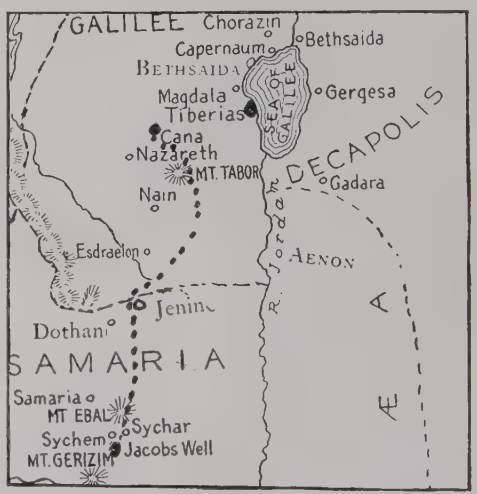
MAP

RUINS OF MACHAERUS—Chafed under this scathing denunciation and having been urged by the vain and embarrassed Herodias, Antipas caused John the Baptist to be shut up in the dingy prison at Machaerus. He would have immediately put the Baptist to death, but "he feared the people." In fact, Herod himself

RUINS OF MACHAERUS

looked upon John as a great prophet and acknowledges it, as recorded in Matt. 14: 2. At the proper place we will see John again and will now turn our attention to the whereabouts of Jesus.

MAP—In the meantime, Jesus had made his way north from Jacob's Well. Having passed through Samaria, he crossed the plain of Esdraelon near Jezreel, and finally turned around Mount Moreh (Little Hermon) and Mount Tabor, keeping to the west of them and came again to Cana. He preached as he went, and we are told that "the Galileans received him, having seen all the things that he did in Jerusalem at the feast." John 4: 45.

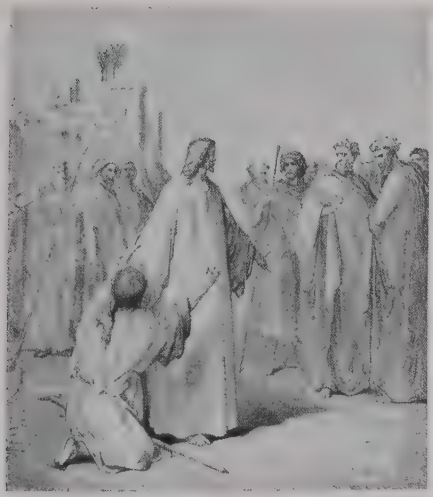


MAP

CHURCH OF NATHANAEL—CANA—We can easily understand why Jesus came by

CHURCH OF NATHANAEL—CANA

Cana; Nathanael, whom he expected to call as a disciple and apostle, lived there, and he no doubt urged Jesus to stop with him a while. Then, too, as has been hinted previously, Mary, his mother, may also have lived there at this time and he wished to pay her a visit. At any rate, the little company stopped again at Cana. This church is built over the traditional site of Nathanael's home.



THE NOBLEMAN'S REQUEST

THE NOBLEMAN'S REQUEST—The son of a rich man lay at the point of death in Capernaum, and the nobleman, hearing that Jesus was in Cana, fifteen miles away, came with all haste and implored him to come down and heal his boy. "Come quickly," he said, "ere my son die." It is believed that a report of Jesus' cures

THE FEVER HAS LEFT HIM

at Jerusalem had been brought back by visitors from Capernaum, and they, seeing the distress of the nobleman, recommended that he seek our Lord's help. He was an "unbeliever" (John 4: 48), but Jesus did not turn him away empty. "Go thy way," he said, "thy son liveth."

THE FEVER HAS LEFT HIM—Long before the nobleman reached home he was met by his servants who had come to seek him, and they said, "Thy son liveth; yesterday about the seventh hour the fever left him." It was at this time, the day before, that he had talked with Jesus at Cana. "So he himself believed and his whole house." John 4: 51-53.

NAZARETH—Soon after this second miracle at Cana, Andrew, Peter, and Philip returned to their home in

NAZARETH

Bethsaida. Nathanael probably remained at his home and Jesus went over to Nazareth, where he had spent all his life up to a few months previous. Luke 4: 16.

PEOPLE OF NAZARETH

PEOPLE OF NAZARETH—The people of his native city received him gladly. Many of them had witnessed his "mighty works" at Jerusalem and were proud to say, "this man was brought up here." But they were not aware of the claims he was to make later: That he was the Son of God. They only knew that there was something unusual about him, but aside from this, and the knowledge that he had been a boy above reproach about town, little more was thought of him.

THE OLD SYNAGOGUE

THE OLD SYNAGOGUE—In Jesus' day there was a synagogue in Nazareth which has been converted into a church. This is the inside of the little chapel whose walls enclose the ruins of the synagogue. It is one of the most interesting places in Nazareth, for Jesus was regular in his worship in it, and it was the scene of his last appearance in his native city.

JESUS CONDUCTS THE SERVICE

JESUS CONDUCTS THE SERVICE—Upon this trip to Nazareth, Jesus, as his custom was, went to the synagogue on the sabbath day. Here the esteem in which he is held by his own townsmen is revealed. He is invited to conduct the service, which he did, and read from Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

THE BOOK—Books in those days were not in the form that we have them to-day. They were written by hand, and had no separate pages; they unrolled, and with a rewind handle, the unrolled part was taken up. This, then is the kind of book from which Jesus read

Margetson

THE SERMON

to his audience at Nazareth that day.

THE BOOK

THE SERMON —Then Jesus spoke freely to them. He said, "to-day hath this scripture been fulfilled in your ears." "I," he told them, "am he of whom this prophet spoke." This was too much for them to receive at this time. They said, "Isn't this the son of Joseph the carpenter?" And yet "They wondered at the words of grace which proceeded out of his mouth."

WIDOW OF ZAREPHATH

WIDOW OF ZAREPHATH— But Jesus continuing his argument said, "No prophet is acceptable in his own country." "It was true that when Israel turned a deaf ear to Elijah, a famine came and he turned to a poor

NAAMAN, THE LEPER

family in Zarephath, and while those of his own country starved, this Sidonian family had bread and their dead were restored to them, because they received him."

NAAMAN, THE LEPER—He continued: There were many lepers in Israel in the time of Elisha the prophet, but none of them were cleansed. It was only Naaman the Syrian who came to him. If a leper of Israel had applied, he too would have been healed. But they considered him as merely one of their number and did not apply. This, Jesus intimated, is just like you Nazareth folks.

THE TUMULT—Here the sermon ended. He had spoken blas-

THE TUMULT

Bida

ATTEMPT TO SLAY JESUS

phemously. Death is the penalty for this sin. The worshippers of a moment ago are transformed into a mob, and like a later mob in Jerusalem, "they were filled with wrath," and cried, "away with him."

Hill Precipitation—Nazareth was built upon a hill and this is the most precipitous portion; the south side of the city. It is certain that this hill is the place where the Nazarenes executed criminals by throwing them headlong over the precipice, dashing them to death upon the craggy rocks below. It was to the brow of this hill that the Nazarenes led Jesus.

HILL PRECIPITATION

Attempt to Slay Jesus—"So they rose up and cast him forth out of the city, and led him unto the brow of the hill whereupon their city was built that they might throw him down headlong." But his time was not yet at hand. So "he passed through the midst of them and went on his way." Luke 4: 16-30.

Sea of Galilee—"And leaving Nazareth, he came and dwelt in Capernaum which is by the sea, on the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Isaiah the prophet, saying, the land of Zabulon and the land of Nephthalim

toward the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light and to them which sat in the region and shadow of death, to them did light spring up." Matt. 4: 13-16.

SEA OF GALILEE

QUESTIONS

Where did Jesus and the disciples go from Bethsaida? What feast was held in Jerusalem? Describe the Passover. What did Jesus find in the temple? What did he do? What did the authorities think of his actions? Did Jesus do any miracles at this time? What ruler of the Jews did he meet? Why did Nicodemus come by night? Did the ruler understand Jesus? How did Jesus explain? Where was John the Baptist at this time? What report did the Pharisees carry to John? What did John say? Where did Jesus go from Jerusalem? Who did he meet at Jacob's well? Why did the Samaritan woman refuse him a drink? Why did Jews and Samaritans hate each other? How long did Jesus stay at Sychar? What did he do there? Why did John accuse Herod? What did Herod do? Where was John imprisoned? Where did Jesus go from Sychar? What did the Nobleman want? Where did Jesus go from Cana? What did he do at Nazareth? How did the people take his sermon? Tell what followed. Where did Jesus then go?

JESUS CALLS THE TWELVE

INTRODUCTION TO CHAPTER VI

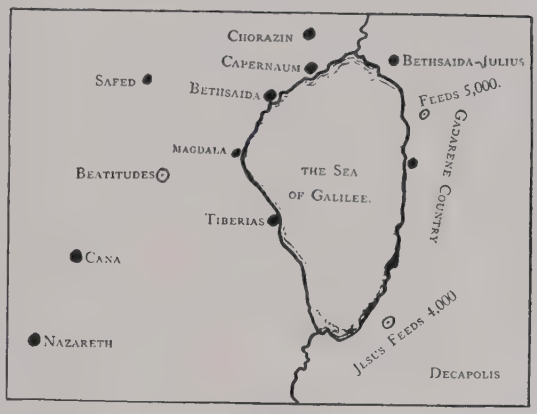
JESUS celebrated the first Passover after his baptism at Jerusalem, and though he was a stranger there, his first act was to drive the money changers from the Temple. He did some mighty works among the people and even gained a convert from the Sanhedrin in the person of Nicodemus. Returning to Capernaum, he stopped en route at Jacob's well and spent two days with the Samaritans at Sychar. He also halted at Cana, where he healed a nobleman's son, and then went over to Nazareth, where he preached in the synagogue, and the Nazarenes tried to take his life, but he made his escape and came again to Capernaum.

Zimmermann

JESUS AND THE FISHERMEN

Chapter VI

JESUS CALLS THE TWELVE



MAP

Map—As is generally the case with any reformer, the people either join him or take an absolute stand against him; so it was in regard to Jesus. He had good friends in Nicodemus of Jerusalem, in the nobleman at Capernaum, and in a few disciples who followed him. But Judea had rejected him and Nazareth wanted to slay him so he came to Capernaum. Luke 4: 31.

RUINS OF CAPERNAUM

Ruins of Capernaum—Capernaum was a beautiful and prosperous city on the north shore of the sea of Galilee. It had a synagogue

TIBERIAS

which the Roman government had built for the Jews, possibly for diplomatic reasons. Its population was made up of Greeks, Romans, and Jews, but they had no social or religious intercourse with each other. It was to this city, "Exalted unto Heaven" that Jesus came, and which, in fact, from this time he considered his home.

TIBERIAS—Tiberias is about ten miles away on the south-west shore of the sea, and was in process of building in Jesus' day. It was really the capital of Galilee and Herod Antipas lived there. This may account for the fact that Jesus never visited it, though he lived in sight of Tiberias.

FISHING IN GALILEE

MENDING THEIR NETS

FISHING IN GALILEE—The fishermen on the sea of Galilee were mostly Jewish and of the poorer class, but they plied their trade with profit as there were so many wealthy foreigners living around the shores at that time. There are a great many who still engage in this occupation as these shown in the picture.

MENDING THEIR NETS—Here are modern fishermen mending their nets, just as some of Jesus' friends were doing when he called them to follow him. Their costumes and methods are no doubt very similar to those of two thousand years ago; so as you see them to-day, they might have been seen in those days.

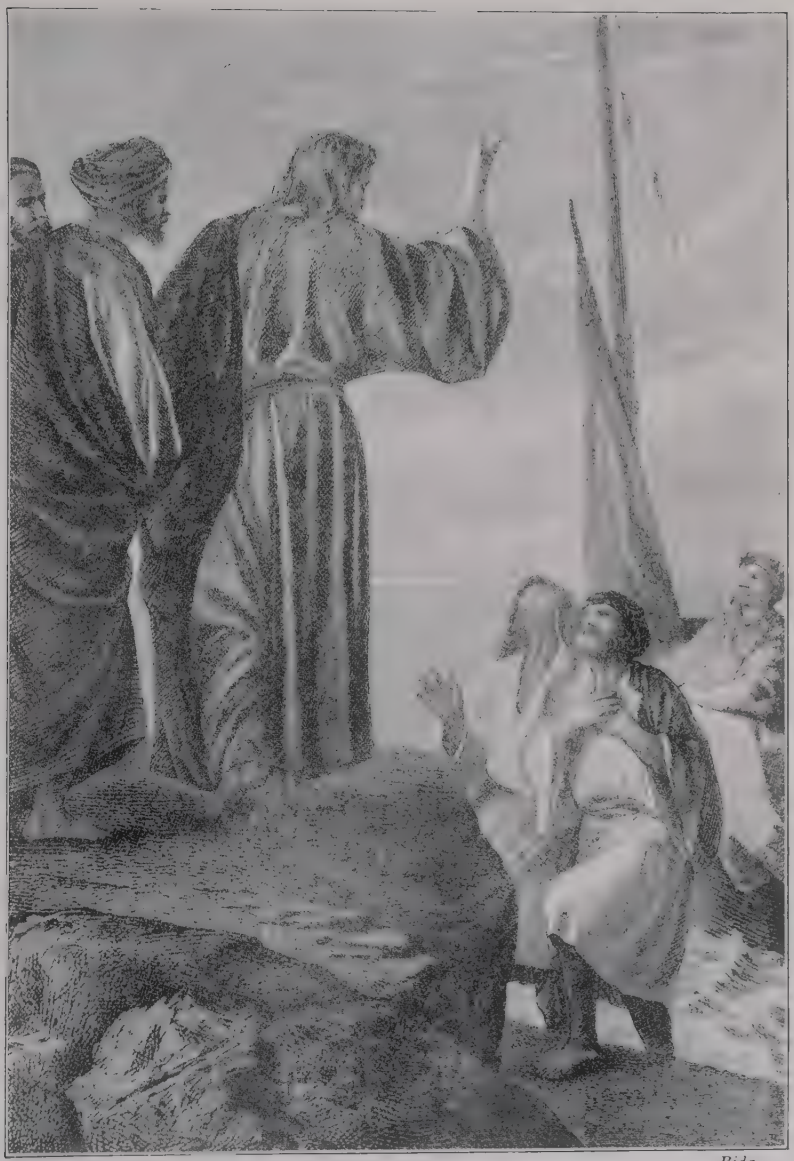
FISH MARKET

Fish Market—There is no fish market on the shores of Galilee, except as the fishermen offer their catch for sale, fresh from their boats. As customs seldom change in that country, it is likely that the fishermen of Jesus' time made their sales in the same way.

Bay of Bethsaida—Jesus has now been in Capernaum for some time and has fully decided upon his future policy. It is time to begin the selection of the men into whose hands he is to leave his work when he has finished—men whom he might have constantly under his personal training. One morning Jesus was walking along this very shore. The little bay was alive with fishermen who were casting their nets from their little boats. Among them were Andrew and Peter. Jesus had been studying these brothers since he met them on the banks of the Jordan, and he had decided that they were fitted to be two of this special group.

BAY OF BETHSAIDA

Jesus Calls Peter and Andrew—It is reasonable to suppose that the two brothers had constantly discussed this new teacher, and had made up their minds to be in his presence every moment they could, though



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JESUS CALLS PETER AND ANDREW

they knew little of his future plans. Jesus, as he passed by, cried to them, "Come ye after me and I will make you fishers of men." This was the fulfillment of their fondest wish, and it was not necessary to discuss the matter any further with them; "They immediately left their nets and followed him." Matt. 4: 18-20.

BETHSAIDA — The ruins of Bethsaida are pointed out on the north shore of the sea, a mile or so west of Capernaum (Tel'Hum); but in the time of Christ it was probably a suburb of that city and was the residence of fishermen and other average laboring people. Peter and his family lived here at one time and it was also the home of James and John, sons of Zebedee.

BETHSAIDA

JESUS CALLS JAMES AND JOHN—Jesus, with the happy Andrew and Peter, continued west along the beach, which could only have been a fraction of a mile. He had also fully decided to call James and John to follow him, and here he found them. They were mending their nets and making ready to launch out in the deep to begin their day's work with their father, Zebedee. "Jesus called them to follow him." They,

like the other brothers, had evidently expressed a wish to accompany him, for "They immediately left the ship and their father and followed Jesus." Matt. 4: 21-22.

Miraculous Draught of Fishes—A little later the same day, Jesus was in Simon's boat from which he had been talking to some other fishermen, and he suggested to Peter that he launch out and let down his net. But fishing was not good that day, for Simon said, "Master, there is no use, we fished all night here and caught nothing"; nevertheless, he did as Jesus had bidden and as a result so many fish were enclosed in his net that he could not land them, and he cried to James and John to come to his assistance. They quickly came and there were enough fish entangled in the net to fill both their little boats. Luke 5: 3-7.

JESUS CALLS JAMES AND JOHN

Peter's Amazement—The impulsive Simon could not keep silent any longer, and "when he saw this, he fell down at Jesus' knees, saying, depart from me, for I am a sinful man O Lord." He was astonished at the draught of fishes, as were also James and John, who were partners with him (or rather they were engaged

Dore

MIRACULOUS DRAUGHT OF FISHES

in the same occupation). But Jesus said unto Simon, "Fear not; from henceforth thou shalt catch men, and when they had brought their ships to land, they forsook all and followed him" and Jesus has now four substantial disciples. Luke 5: 8-11.

PETER'S AMAZEMENT

Synagogue of Capernaum—As has been mentioned, Capernaum had a synagogue. It has lain in ruins for several centuries, and until recently has been entirely buried. But within the last decade it has been dug up and here you see a part of the foundation and the steps which led into the beautiful building. Later you will see that Jesus was in this synagogue many times and it can be said with certainty that his feet have trod upon these very steps.

SYNAGOGUE OF CAPERNAUM

MAN WITH UNCLEAN SPIRIT—We are not told what day of the week Jesus called these four fishermen, but on the following Sabbath (Saturday) they all went to the synagogue and Jesus delivered the address and astonished the people with his doctrine. In the crowd there was a man with an "unclean spirit." Jesus had evidently kept his eye on this man who was conscious of the fact. And finally the evil spirits in the deluded man "cried out, let us alone, thou Jesus of Nazareth. We know thee, thou Holy One of God, thou art come to destroy us." Mark 1: 21-25.

MAN WITH UNCLEAN SPIRIT

JESUS REBUKED THE EVIL SPIRIT—Seeing the poor man's mental condition, "Jesus said, hold thy peace and come out of him, and when the unclean spirit had torn him and cried with a loud voice, he came out of the man." Though this was done on the Sabbath day, the Jews, strange to say, did not call Jesus to task for it. But they marveled and were almost persuaded that he spoke with Divine authority, and had absolute power over the world of evil spirits, and his fame spread throughout all Galilee. Mark 1: 25-28.

JESUS HEALS PETER'S MOTHER-IN-LAW—Immediately upon leaving the synagogue, Jesus, accompanied by James and John, went home with Peter, whose mother-in-law they found with a raging fever. "Jesus

Picart

JESUS REBUKED THE EVIL SPIRIT

took the good woman by the hand, and rebuked the fever and she arose at once and ministered unto them." Luke 4: 38-39.

JESUS HEALS PETER'S MOTHER-IN-LAW

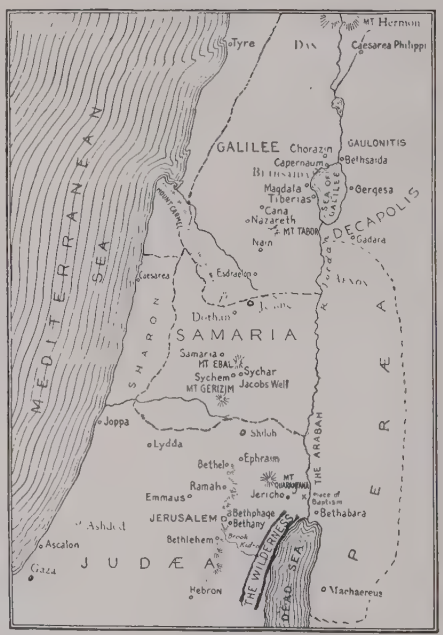
HEALS THE MULTITUDE—It had been a wonderful day for the newly called disciples and they were now certain that they had made no mistake in "leaving all to follow him." But the greatest sight was yet to follow. Nightfall had come, and during the day the news of his marvelous works in the synagogue that morning had spread over Capernaum like wild fire. The street at Peter's house was alive with people, "the

HEALS THE MULTITUDE

JESUS SEEKS SOLITUDE

whole city had turned out," and among them were many who were crippled, sick, and possessed of devils. Jesus promiscuously healed them all and they cried out, "Thou art the Christ of God." Luke 4: 40-41.

JESUS SEEKS SOLITUDE —Jesus and his little group remained overnight with Peter, but very early next morning he slipped away to a nearby desert place to meditate and pray. When the four arose later, they missed him and immediately started a search. They located him, to their surprise, in this desert retreat, and they told him that the whole city was seeking him, though it was not late in the day even when they found him. Many of the people also came to Jesus here and plead with him to return. Luke 4: 42-44.



MAP

MAP—Jesus excused himself, saying, "I must preach the Kingdom of God in other cities," so "he went about all Galilee teaching in their synagogues, preaching and healing all manner of sickness and disease among the people." As he proceeded his cause gained much favor "and multitudes came up and joined him from Decapolis, Jerusalem, Judea, and from beyond Jordan." Matt. 4: 23-25.

JESUS CURES A LEPER

JESUS CURES A LEPER—During this tour of Galilee, a leper was numbered among his worshippers in one city and he besought Jesus to heal him. Immediately "Jesus put forth his hand and said, I will, be thou clean, and the leprosy departed instantly." He then requested the man to tell no one what he had done, but the healed man was so overwhelmed with joy that it was impossible for him to keep his cleansing a secret. The crowds became so large that Jesus kept to the desert, but even there the people thronged from every quarter. Luke 5: 12-16.

JESUS RETURNS TO CAPERNAUM—It is believed that Jesus was on this Galilean tour about two weeks. "And again he entered into Capernaum after some days (presumably in Peter's home) and when it was

noised about that he was in the house, immediately many were gathered there, insomuch that there was no room to receive them"; even the street was crowded. In the meantime, the news of his popularity had reached Jerusalem and scribes and Pharisees had been sent to Capernaum to get first hand information regarding his teaching. These dignitaries were among the throng and Jesus preached to them all. Mark 2: 1-2; Luke 5: 17.

THE PALSIED MAN

THE PALSIED MAN—Four men came bearing a palsied man on a stretcher, but they could not get in because of the crowds; so they climbed to the top of the house, tore the tiles from the roof, and let the man down from above. Their confidence so pleased Jesus that immediately he said, "Thy sins be forgiven thee." Luke 5: 18-20.

CRITICISM OF THE PHARISEES—This gave the Pharisees just what they wanted. "Thy sins are forgiven." "Blasphemy," they said; "Who can forgive sins but God only." Jesus overheard their criticism and said, "why do you thus reason; which is easier to say, thy sins be forgiven, or to say, arise, take up thy bed and

Von Gebhardt

JESUS RETURNS TO CAPERNAUM

walk"? "I said this purposely that you may know that the Son of man hath power on earth to forgive sins." Then he said to the sick man, "Arise, take up thy bed and go home." The Pharisees and all the people "were amazed, and were filled with fear, saying we have seen strange things to-day." Luke 5: 19-26.

CRITICISM OF THE PHARISEES

CARAVAN—Capernaum was on an important caravan route and a tax on all goods carried through there had to be paid to Rome. A duty was also levied on all fish taken from the sea, on all goods sold, all grain, fruit, and vegetables produced; in fact everything was taxed. A chief tax collector was stationed at Capernaum and this officer was called a publican. He was generally selected from among the Jews, and because he was connected with a foreign political system, he was hated by

CARAVAN

the other Jews and particularly the Pharisees, who were the prime opposers of everything foreign. Besides, the publican worked on a commission basis and naturally some of them took advantage of their position to enrich themselves by preying upon their own brothers. So that all through the Gospels we find the names "publicans and sinners" linked together.

Saint Matthew—There were several of these publicans in and about Capernaum, over whom there was a "chief," and his name was Matthew, also called Levi. The importance of his appointment indicates his ability. He was educated, honest, and religious, but being a tax collector the Jews blacklisted him with all others holding a like office. We are sure that Matthew had seen many of the mighty works of Jesus and longed to join him, but of course, he reasoned, I am a despised publican and cannot hope to do so.

SAINT MATTHEW

Call of Matthew—Jesus had certainly seen Matthew many times and had had many conversations with him. He had surely told Jesus how much he deprecated the Jews' attitude toward his class and how much he missed the privilege of the services of the synagogue. Jesus had been considering his case for some time, and one morning as he passed by the custom's office,

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CALL OF MATTHEW

the question had been settled, and he called to Matthew and said as he had to the other four, "Follow me." Then and there the publican left his desk and followed him. Mark 2: 13-14.

MATTHEW'S FEAST—Matthew was not a poor man. He owned his own home as did Peter, and now that he was done with his Roman connections forever, he made a great feast. From the character of the personnel of his guests, this feast must have served a double purpose. First, as a kind of farewell party to his friends among the "publicans and sinners," of whom "there were many present," and second, as an announcement of his decision to become a full-time follower of Jesus. Our Lord and his disciples were at the feast, and in fact, Jesus himself was the guest of honor (Luke 5: 29). All the others were "publicans and sinners." Mark 2: 15.

MATTHEW'S FEAST

PHARISEES CRITICISE JESUS AGAIN—These Jerusalem Pharisees had been scrutinizing every move of Jesus. They would not even think of crossing the threshold of the home of a publican, and when they saw Jesus lending his presence at a feast with no other

PHARISEES CRITICISE JESUS AGAIN

guests than these, the Pharisees complained to his disciples about it. Jesus immediately took up the conversation and answered, "they that are whole need no physician, but they that are sick." "I came," he added, "not to call the righteous but sinners to repentance." Mark 2: 16-17.

INQUIRY ABOUT FASTING—The first doubtful note from John's disciples about Jesus came now. The Pharisees who tried to stir up jealousy between the disciples of Jesus and John at Aenon, which resulted in Jesus quitting his activities in Judea, now tried to prejudice John's

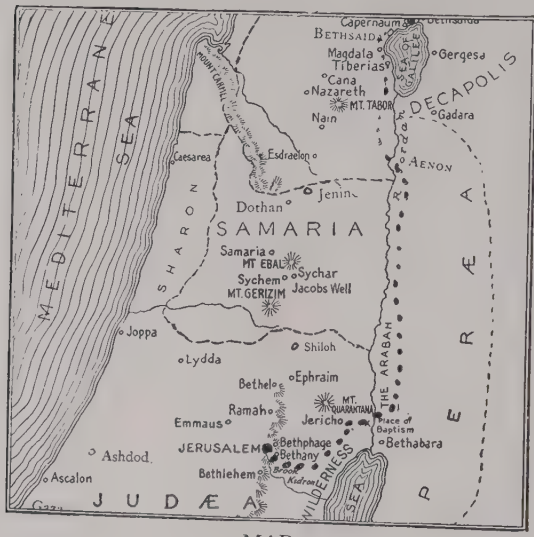
INQUIRY ABOUT FASTING

disciples against those of Jesus by calling attention to the fact that the latter did not fast. Jesus told John's disciples that his followers could not fast while he was with them, but that they would do so after he was taken away. There was no real reason for their fasting at this time. Luke 5: 33-35.

THE WINE SKINS—Goat skins are used in Palestine for water containers; to this day wine is also stored in them. When the wine ferments the gas stretches the skin as much as it can stand, so that the new wine is not put up in old skins the second time, but after its first use for this purpose it is then used for water. Jesus uses this as an illustration in his talk with John's disciples. "Men do not put new wine in old skins, else the skins break and the wine runneth out and the skins are ruined." John's disciples pressed their question no further and the disappointed Pharisees did not get far with their attempt to raise a disturbance between them. Matt. 9: 17.

THE WINE SKINS

MAP—"After these things, there was a feast of the Jews: and Jesus went up to Jerusalem." We are not told just what kind of celebration this was, and the



MAP

only thing certain about it is that it was not a Passover feast.

POOL OF BETHESDA—Near the north end of the temple enclosure is the pool of Bethesda, and its waters were supposed to have peculiar healing properties. The Crusaders erected a large building over this pool, but it has long since fallen into decay and these ruins are all that is left to-day.

CHURCH OF SAINT ANN—Not far from the pool of Bethesda is the church of Saint Ann. It was also built by the Crusaders and was intended for a double purpose. First, to mark the site of the pool, and, second, as a monument to

POOL OF BETHESDA

the memory of Saint Ann, the mother of the Virgin Mary, who is said to have lived here at one time. The church stands to-day very much as the Crusaders left it centuries ago.

CHURCH OF SAINT ANN

THE SHEEP GATE—"Now there was in Jerusalem by the Sheep gate a pool called in Hebrew, Bethesda." Through this gate sheep were driven into the north end of the temple enclosure where there was a stable for their care until they were needed for sacrificial purposes. This is the Sheep gate, but after the stoning of Stephen, which occurred just outside, its name was changed to Saint Stephen's, and it is so called to-day.

THE SHEEP GATE

THE INFIRM MAN

MULTITUDES AT THE POOL—The curative properties of Bethesda at certain intervals seemed to have been present after an angel had disturbed it, and the first to plunge into it after this visitation was made whole of whatever malady he had. Consequently the five porches surrounding it were constantly filled with the sick waiting for the troubling of the water. John 5: 4.

THE INFIRM MAN — Jesus chanced to pass the pool during this visit to the feast, and he beheld an old and infirm man who had been waiting to be healed for thirty-eight years. His malady was such that when the waters were troubled he could not be first to get in the pool; some other, more active than he, would always step in before him and he was very much discouraged.

HEALING THE INFIRM MAN

Fugel

MULTITUDES AT THE POOL

Armitage

PLUCKING THE GRAIN

HEALING THE INFIRM MAN—When Jesus saw the man and had heard his pathetic story, he said to him, "Arise, take up thy bed and walk." Immediately the man arose, and though it was the Sabbath and unlawful to carry his bed on that day, he did as Jesus bade him. There were some Jews present and they raised a great uproar about the man carrying his bed on the Sabbath and they immediately carried the news to their teachers at the temple. John 5: 1-12.

PHARISEES ANGERED

PHARISEES ANGERED—Later in the day, Jesus came into the temple and found the leaders distressing the cured man with vain questions. Our Lord explained that he had authority and power to do what he did because he had come from God. He convinced them that he knew the law, and frankly accused them of being ignorant of the Scriptures; else they would be willing to accept him as the Son of God, etc. When Jesus began this discourse they wanted to kill him, but when he was through they were subdued. The feast was ended and Jesus left the Holy City. John 5: 14-47.

PLUCKING THE GRAIN—Jesus now started on his return to Capernaum and on passing through a grain field the disciples plucked ears of corn and ate the

grains. It was again the Sabbath and the Pharisees were hotly pursuing every step he made. So again they accused Jesus of breaking the Sabbath law. But he, still patient with them, showed how inconsistent their interpretation of the law was and explained the real spirit of it, and they were unable to answer him. Matt. 12: 1-8.

Ruins Capernaum Synagogue—By the next Sabbath, Jesus had reached Capernaum, and as his custom was, went into the synagogue. (This is the recently excavated foundation of this synagogue.) There were not many there who were afflicted, or at least there is no mention made of it, and so we presume that Jesus had gotten in late on Friday evening and no one knew of his return.

RUINS CAPERNAUM SYNAGOGUE

Heals the Withered Hand—But there was one unfortunate man present who had a withered hand. Again the Pharisees were there, and Jesus knew that they were wondering whether he would cure this man on this Sabbath. So he asked them: "Should we do harm or do good, save life or kill on the Sabbath." They saw the dilemma Jesus got them into, but rather

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PHARISEES AND HERODIANS

than surrender their false position, they simply refused to answer his plain question. Then Jesus said boldly to the man, "stretch forth thy hand, and it was restored." Mark 3: 1-5.

HEALS THE WITHERED HAND

PHARISEES AND HERODIANS—The Pharisees were nonplussed. They lost in every contention they had with Jesus. They could not cope with him; and as is so often the case with weak men, failing in their efforts to conquer by trickery, they were ready to resort to violence and murder. The Pharisees were bitter opponents of the Herodians, the supporters of Rome, but they even entered into collusion with them for the destruction of our Lord. But nothing came of it. Mark 1: 6.

QUESTIONS

Where did Jesus go after his rejection at Nazareth? Speak of the importance of Capernaum. Who governed it? Where did Herod live? On what sea is Tiberias and Capernaum? What was the chief industry of the common people? What was the occupation of James, John, Peter and Andrew? Which two did Jesus call first? Name the father of James and John. What were they doing when Jesus called them? How soon

afterward did they start following him? What miracle was performed that day? In what building did Jesus first preach in Capernaum? What miracle did he perform? Where did he go after leaving the synagogue? Whom did he heal of fever? Where did he go next day? What cure did he do on his first tour of Galilee? What happened when he returned to Capernaum? Tell about the palsied man. What did the Pharisees say? What was Matthew's business? Tell about his call. What did Matthew do soon after? Why did the Pharisees criticise Jesus for attending the dinner? Why did Jesus now go to Jerusalem? What did he do at the pool of Bethesda? What was the criticism? Why was he criticized for plucking grain? Where is Jesus next found? What miracle did he do in the synagogue? Tell about the Pharisees and Herodians.

TRAINING FOR SERVICE

INTRODUCTION TO CHAPTER VII

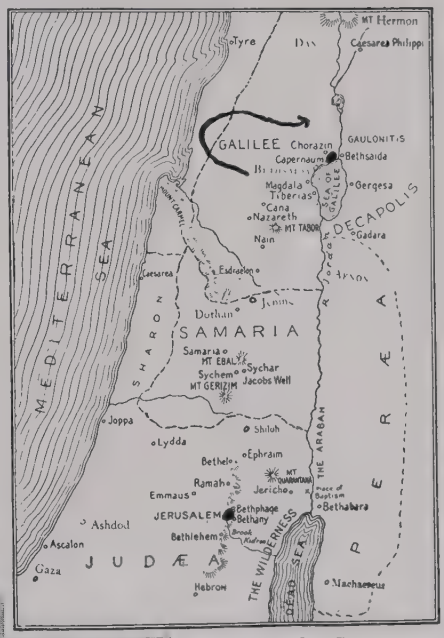
JESUS now takes up permanent residence in Capernaum and begins to select twelve men who are to become apostles. The first two were Peter and Andrew; then James and John, all of whom he had previously met at the Jordan. Some time later he called Matthew, who made a feast for him. After performing a number of miracles, Jesus attended another feast at Jerusalem, at which time he healed the infirm man at the pool of Bethesda. Then he returned to Capernaum and healed a man who had a withered hand while he was attending a service in the synagogue on the Sabbath day. Following this incident, the Pharisees and Herodians united in opposing our Lord.

Siemiradski

MULTITUDES FOLLOW JESUS

Chapter VII

TRAINING FOR SERVICE



MAP

Map—Jesus has returned from the feast at Jerusalem. The jealous Pharisees have haunted his every move and have tried in every way to impede his progress. He has more work to do in the rural part of Galilee, and so makes it convenient to go at this time and thus free himself from contact with these hypocritical leaders for a season. He makes another short tour of the province of Galilee.

SUCCESS IN GALILEE

Success in Galilee—In spite of the opposition of the Jewish teachers, Jesus rapidly gained popular-

ity everywhere. His audiences were no longer limited to the inhabitants of the cities he visited, but people came from long distances and followed him from place to place, that they might learn of him and receive cures for their sick. There were "multitudes from Galilee, Decapolis, Jerusalem, Judea, and from beyond Jordan with him" on this tour.

HEALS UNCLEAN SPIRIT

PREACHES FROM A BOAT—His audiences enlarged from day to day until when Jesus had ended his circuit at the shore of Galilee, the crowd had become so great and enthusiastic that "they thronged him," whereupon he got into a small boat and preached from it to the people who lined the shore. He also healed many by his word. Mark 3: 7-12.

HEALS UNCLEAN SPIRIT—Jesus has now finished his trip over Galilee and is about to enter upon another phase of his work, and therefore tries to get the people to disband and return home. But there was one with an unclean spirit who refused to leave him; this man fell at Jesus' feet and cried out, "Thou art the Son of God," and the Lord healed him and then charged him

Hofmann

PREACHES FROM A BOAT

to tell no man of it. Mark 3: 10-12.

GENNESARET AND MOUNT HATTAN

GENNESARET AND MOUNT HATTAN—By this time Jesus had gained "a multitude of disciples" and he assembled them all on a "level place" (Luke 6: 17) on this plain of Gennesaret, and from the multitude he selected "twelve that they might be with him and that he might send them forth to preach with authority." Their names were: Peter, James, John, Andrew, Philip, Bartholomew, Matthew, Thomas, James, son of Alphaeus; Thaddaeus, Simon the Zealot, and Judas."

MOUNT OF BEATITUDES (HATTAN)

MOUNT OF BEATITUDES (HATTAN)—"And seeing multitudes he went up into a mountain." This is the very mountain, it is believed, where Jesus delivered that won-

ON THE MOUNTAIN

derful message known as the "Sermon on the Mount." To this day it is called the "Mount of Beatitudes."

ON THE MOUNTAIN—On this mountain side he can assemble his great audience so they can all see him, and as he stands above them, they can all hear, no matter how many there may be. So "when he had sat down somewhere on this hillside he called his disciples unto him."

VIEW FROM MOUNT HATTAN—Up here he could look down upon blue Galilee. He could see Capernaum and Bethsaida. Before him spread all nature from which he could draw his illustrations, and being beyond the whir of the busy city,

VIEW FROM MOUNT HATTAN

Guillery

SERMON ON THE MOUNT

it was an ideal place to clearly set forth the fundamental principles of his Kingdom to an eager audience. It is to be a timely sermon, and decisions are to be made by his hearers which are never to be retracted regardless of consequences.

Sermon on the Mount—The beginning was a tense moment. The disciples had pledged themselves to exemplify in their lives the principles he was about to set forth. Jesus must therefore make himself clearly understood. Attention must be called to the sorrows as well as the joys of discipleship, and his requirements must be fully set forth. "Then he opened his mouth and began to teach them."

PAUL IN CHAINS

Paul in Chains—Jesus opened his discourse with the proclamation of nine principles which were to be observed by his disciples. First, they must not desire the accumulation of wealth. They will see others accumulate substance, but they must not be swerved from the one purpose for which they were called. He then proclaims that first great beatitude, "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven."

Elders of Ephesus—The world will not always hear

ELDERS OF EPHESUS

you gladly. You will find unfaithfulness in your converts. You will be falsely accused before judges, and often find discouragements that will fairly break your hearts, but "Blessed are they that mourn: for they shall be comforted."

FETTERED FOR CHRIST—You are not to be cowards, but like Moses, you are to be patient toward those who abuse you. If your enemy ask you for a favor you are to grant it and give no evidence of past ill feeling. You are to use the weapon of love and thus lay the foundation of my church which is to conquer the whole world. "Blessed are the meek: for they shall inherit the earth."

JOHN, THE EXILE

JOHN, THE EXILE—You will at times be hungry and

Von Schnorr

FETTERED FOR CHRIST

thirsty while others around you are enjoying the fat of the land. They will be thoughtless of your good work and forget to divide their substance with you, but this must not retard your activities. Let your hunger be for a deeper knowledge of God's word and the ability to execute its requirements. "Blessed are they that hunger and thirst after righteousness: for they shall be filled."

DEATH OF MARK

DEATH OF MARK—Be kind and gentle and patient. Beware of vindictiveness, it is the spirit of the world. The spirit of compassion should characterize you as my disciples. "Blessed are the merciful: for they shall obtain mercy."

CHARITY OF DORCAS

CHARITY OF DORCAS—Purge your hearts. Get

all uncleanness out. Have room for nothing but the good, and God will be present at all times. "Blessed are the pure in heart: for they shall see God."

THE MISINFORMED LYSTRANS—There is much disharmony in the world. Individuals and nations are constantly coming into conflict in will and purpose, and their disposition is to resort to force for the settlement of their differences. You are to show them a better way. "Blessed are the peacemakers: for they shall be called the sons of God."

THE MISINFORMED LYSTRANS

THE LAST PRAYER — Even though you possess this fine spirit and sacrifice to maintain it, and even though your life is in perfect accord with these rules I have laid down, the false accuser will be ever present, and you will suffer persecution, but if you are steadfast, ultimate victory will be yours. "Blessed are they that are persecuted for righteousness sake: for theirs is the Kingdom of Heaven."

DEATH OF SAINT PETER—"Blessed are ye when men shall reproach you, and persecute you, and shall say all manner of evil against you falsely for my sake.

Gerome

THE LAST PRAYER

Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

DEATH OF SAINT PETER

THE SERMON—The great sermon of Jesus then followed, which was but an enlargement upon these principles which constituted his text. As concerning the twelve, there were three points which he emphasized; viz., Be an example; Leave all to the heavenly Father, and The structure you build will stand.

THE SERMON

CITY OF SAFED—"Ye are the salt of the earth," said Jesus. And then pointing to the city of Safed which stood on a neighboring hill, and which was plainly to be seen from Mount Hattan, he continued; "A city built on a hill cannot be hid." "You

are the light of the world, and as a light is always placed on a stand to give light to all who are in the room, even so let your light shine, that the world may see your good works, and glorify God." You are to be a living recommendation of the genuineness of my Kingdom.

CONSIDER THE LILY—Don't worry about your physical life, what you are going to wear, and where your next meal is coming from. Just leave all that to your heavenly Father. "Do you see these lilies," he said, "Consider them." "They toil not, neither do they spin, yet I say unto you that Solomon in all his glory was not arrayed like one of these." Now, if God cares for these, will he not care for you to whom have been committed the great task of bringing in his Kingdom? Leave the whole matter with him.

CITY OF SAFED

THE TWO HOUSES—Then you will be like the man who built a house. He dug deep until he came to solid rock and upon that he laid his foundation. When floods came and the winds broke with fury upon his house it was not even shaken. But it was not so with the house that another man built upon the sand, which

Lejeune

CONSIDER THE LILY

fell when the floods struck it; and great was its fall.

THE TWO HOUSES

CAPERNAUM—When the sermon ended they were all astonished for he had impressed them with the fact that he taught with authority and not in the superficial manner of the scribes. They were loath to leave the mountain, but they must now come down to the plain where were the people who needed them. By the time the sermon ended, a multitude had gathered, and they all followed Jesus and came into Capernaum.

CAPERNAUM

THE CENTURION'S MESSAGE—Immediately upon his arrival in the city, Jesus received an urgent request to come quickly and heal a servant of a certain Centurion. The Centurion was an army officer who

THE CENTURION'S MESSAGE

had charge of a hundred soldiers, and being a Roman, he got the elders of the Jews to carry his request to the Lord. So when they came to Jesus they recommended the Roman very highly. They told him that this man had built their synagogue, loved the Jewish nation, and was very worthy. Jesus went because of the unusual opportunity it afforded him of doing some good.

JESUS AND THE CENTURION—Before Jesus got near the house the Centurion came out to meet him and said, I know that a Jew is forbidden by his law to come under my roof. Don't come in, Master, for I admit I am not worthy Just

JESUS AND THE CENTURION

say the word and my servant shall be healed. For I also am a man under authority, having under myself soldiers; and I say unto one, come, and he cometh and unto another, go and he goeth." Jesus marveled at his faith and said, "go thy way, thy servant liveth." Matt. 8: 8-13.

Beautiful Mount Tabor—But the greatest thing that the disciples had ever witnessed up to this time is now to happen. It was to be a most powerful supplement to the sermon they had recently heard. Jesus and his disciples are next found at a little village called Nain, near the foot of Mount Tabor, some twenty miles southwest of the sea of Galilee.

BEAUTIFUL MOUNT TABOR

Raising the Widow's Son—Just as they were approaching the village they met a funeral procession. The people of the city were expressing great sympathy for the bereaved mother, for the boy was her only support. When Jesus learned this, "He had compassion on the mother and said unto her, Weep not. The bearers of the dead stood still and Jesus approached the bier and as he touched it he said, Young man I say unto thee, arise, and he that was dead sat up and began to

THE GRATEFUL MOTHER

speak, and Jesus presented the boy to his mother." Luke 7: 11-14.

THE GRATEFUL MOTHER—The mother must have fallen at his feet and worshiped him as her tears of gratitude flowed freely. "And fear took hold on all; and they glorified God, saying a great prophet is arisen among us, and God hath visited his people. And this report went forth concerning him in the whole of Judea, and all the regions round about." Luke 7: 14-17.

NAIN—This is the little village of Nain. It is located on the north slope of Mount Moreh (Little Hermon), and is in sight of Tabor. It has never been a place of any con-

NAIN

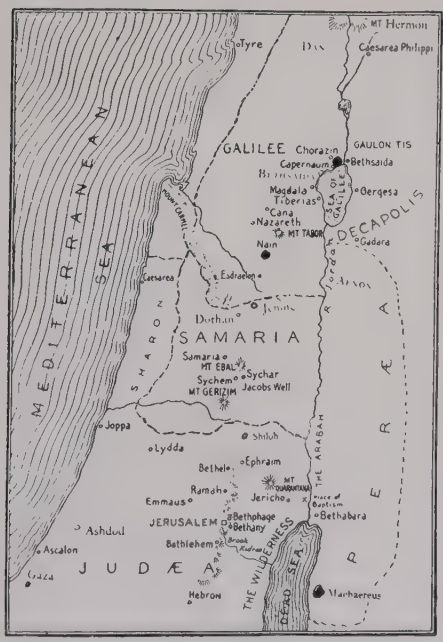
Feldman

RAISING THE WIDOW'S SON

sequence, and it is only known to-day because Jesus was once there and lent a helping hand to a poor broken-hearted widow.

CHURCH AT NAIN—In commemoration of the miracle of Jesus in Nain this little church has been erected.

CHURCH AT NAIN



MAP

The village, however, is strictly Mohammedan to-day and the church is seldom used. It was recently suggested that it would soon be abandoned.

MAP—You can locate Nain on the map. Jesus returned from here to Capernaum. John the Baptist is still in prison at Machaerus, east of the Dead Sea and he sends a committee to Jesus to make certain inquiries of him.

JOHN IN PRISON—John the Baptist has been in prison for several months, but he has heard of the marvelous success of our Lord since his baptism, and at this time he sent two of his own disciples to Jesus to inquire of him personally whether he was indeed the Christ. This is very difficult to understand, since John had seen the divine manifestation at the Jordan and had announced him to the people as the "Son of God." Perhaps John sent these disciples, not for his own information but that they might come in contact with Jesus and thereby be prepared to follow him after his (John's) death.

VISIT OF JOHN'S DISCIPLES

VISIT OF JOHN'S DISCIPLES—The two disciples found Jesus at Capernaum. He did not admit to them in so many words that he was the Christ. But at that moment he was surrounded by multitudes of sick and he began to heal them in the presence of John's committee. After perhaps several days of watching Jesus' mighty works, he said to them, return now and "tell John the things which ye do see and hear: The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good tidings preached to them," and say, "Blessed is he, whosoever shall find no occasion of

Von Gebhardt

JOHN IN PRISON

stumbling in me." Matt. 11: 2-6.

JOHN COMMENDED

JOHN COMMENDED—John's disciples were unquestionably convinced when they left Jesus. Then our Lord turned to the multitudes and commended John as being the greatest prophet of all time; he denounced the Pharisees and lawyers for turning a deaf ear to him, for he was indeed the "Elijah who was to come." Matt. 11: 7-19.

RUINS OF CHORAZIN—Chorazin was a city in sight of Capernaum. As he looked upon it and reviewed the many mighty works he had done there as compared to those which had convinced John's disciples, he fairly wept as he said, "Woe unto thee, Chorazin."

RUINS OF CHORAZIN

BETHSAIDA—Then he turned toward Bethsaida and pronounced the

BETHSAIDA

same woe upon it and added, including both of these cities: "For if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago in sackcloth and ashes, and it shall be more tolerable for them in the day of judgment than for you." Matt. 11: 20-22.

CAPERNAUM—Then he turned to his own city and said, "And thou, Capernaum, which art exalted unto heaven, thou shalt be brought down to hell, for if the mighty works that have been done in thee had been done in Sodom, it would have remained until this day, and even they shall come before you in the judgment day." Matt. 11: 23-24.

CAPERNAUM

DESTRUCTION OF SODOM

Destruction of Sodom—It will be remembered that Sodom was the most wicked city in the world, and was destroyed by a rain of fire in the days of Abraham, when Lot lived there. Besides Lot himself, there could not be found in its great population five moral people. Lot and his two daughters are all that were saved when it was destroyed and yet Capernaum, because of its stubborn unbelief was worse in the sight of God than Sodom.

JESUS PRAYS

Jesus Prays—Though Jesus was the Son of God, and had power such as had never been bestowed on man, yet he had failed to move these cities to believe. Their prejudices, their stubbornness, and their committal to man-made traditions were the barriers between them and the things they knew were right, and Jesus was overcome with grief and pity. He prayed, O Father, Lord of heaven and earth, these things have been hidden from the "wise and understanding," but to the babes who have not been contaminated, they are revealed. Thus, early in Christ's ministry he gave up the possibility of saving this class of people.

Women Burdenbearers—The people of Palestine have ever been burdenbearers. It is a common thing to see women carrying loads far too heavy for them. At nightfall they are often too weary to rest and old age prematurely overtakes them.

WOMEN BURDENBEARERS

THE LADEN PORTER—Men, too, often carry loads which fairly crush them to the earth. They know the meaning of the word 'weary.' It was to these that Jesus seems now to have turned. "Babes" they were as compared to the learned doctors, but they felt their need of just what Jesus had to offer the whole world.

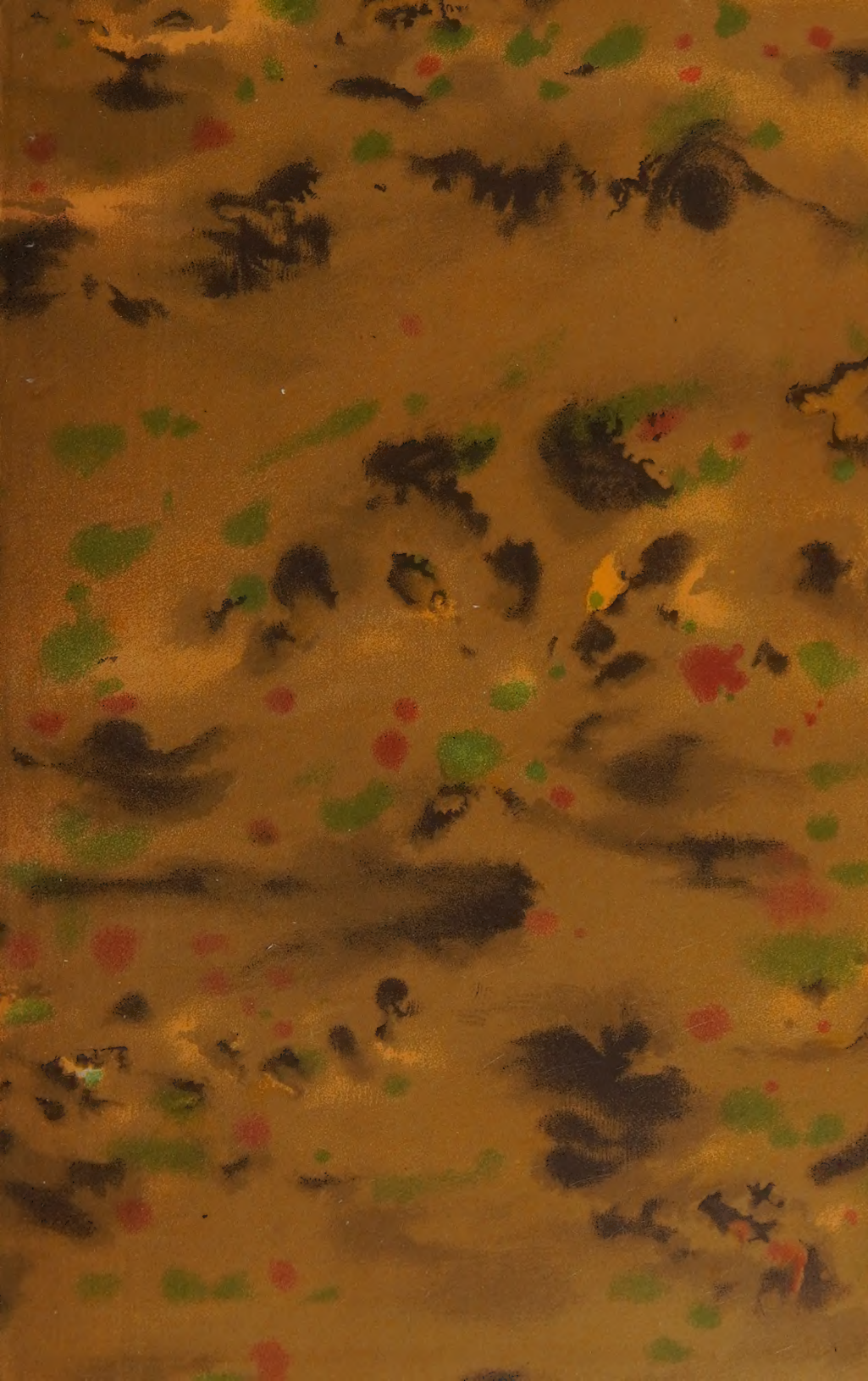
COME UNTO ME—To these, then, Jesus threw open his arms as he cried, "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For

THE LADEN PORTER

Thorwaldsen

COME UNTO ME

my yoke is easy and my burden is light." Matt. 11: 28-30.

Questions

Why did Jesus leave Capernaum? Where did he go? How did the people receive him? Why did he preach from a boat? Did he heal any? Why did the multitudes follow? Where is Mount Hattan? What did Jesus do on Hattan? Who followed him there? What was the object of this sermon on the Mount? What inducements did he offer them? What did he say about a city on a hill? The Lily? The two houses? Where did he go from Mount Hattan? Who is a centurion? Was he a Jew? Tell about healing his servant? Where do we next find Jesus? What direction is Nain? Who did he restore to life at Nain? What did John the Baptist now do? What did Jesus say to John's disciples? Did he commend John? What did Jesus say about Chorazin, Bethsaida, and Capernaum? What did he say would come to them? Did it come? To what city did he compare them? Why were they stubborn? What did Jesus say about the weary and heavy laden? What did he say about his yoke? His burden?